[illegible] in [illegible] such meats as are easily [illegible]
sted, use choise in taking such meats as are easily [illegible]
sted: purgations, naturall Bathes, and phlebotomy [illegible]
come: whilst Aprill in greene fields with pleasant melo[illegible]
sings.

i	g	Theodor vir	Gem 15		
ii	a	Marie	Gem 28		
iii	B	Richard bish	Can. 10		First quart[illegible]
iiii	c	Ambrose	Can. 23		the 4 day, [illegible]
v	d	Marcian	Leo 5	the ☍ of ♂	2 and 15 m[illegible]
vi	e	Sixtus	Leo 17	and ☾.	nutes afte[illegible]
vii	f	Euphemi	Leo 29		noone.
viii	g	Egisippi	Virg 11		
ix	a	Perpetua	Virg 23		
x	B	7000 virgins	Libr. 5		Full Moo[illegible]
xi	c	Sol in Taurus	Libr. 17		the 12 day.
xii	d	Julius	scor. 1		4 and 29 m[illegible]
xiii	e	[illegible]iste	scor. 13	the □ of ♂	afternoone.
xiiii	f	Tiburtius	scorp. 26	and ☾.	
xv	g	Oswald	Sa. 9		
xvi	a	Isidore, Fast	sagit. 23		Last quar[illegible]
xvii	B	Easter day.	Capr 7		the 19 day
xviii	c	Elutherius	Cap. 21		at 4 and 3[illegible]
xix	d	Alphage ma	Aqu. 6		minut. af[illegible]
xx	e	Victor.	Aqu. 20		noone.
xxi	f	Simon bysh	Pisc. 5		
xxii	g	Sother	Pisc. 19	the ☌ of ♂	
xxiii	a	S. George	Aries 3	and ☾.	
xxiiii	B	Wilfrid	Aries 17		
xxv	c	Marke Eua	Tau. 1		New Moo[illegible]
xxvi	d	Cletus	Tau. 14		the 26 day
xxvii	e	Anastasius	Tau. 28		1 and 15 m[illegible]
xxviii	f	Vitalis	Gem. 10		afternoone
xxix	g	Peter mil.	Gem. 23		
xxx	a	Erkinwald	Can. 5		

Ralph Durden

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Ralph Durden

Browne, 1625.

¶ A New Almanacke and Prognostication for the yeere of our Lord God, 1625.

Being the first from Bissextile.

With briefe Tables of the foure Termes, and their Returnes.

Composed and properly referred to the longitude and latitude of the pole Artick of the Famous Citty of London, and may serue generally for the most part of Great-Britaine.

By *Daniel Browne*, well-willer to the Mathemat.

Astra regunt homines, & regit astra Deus.

Printed for the Compa[illegible] Stationers.

Shakespeare
p280 v
Halliwell Phillips

5 houre, 38 minutes | 6 houre, 22 minutes
5 houre, 16 minutes | 6 houre, 44 minutes.

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A HELPE TO DISCOVRSE.

OR

A Misselany of Seriousnesse with Merriment.

Consisting of witty Philosophicall, Gramaticall, and Astronomicall QVESTIONS *and* ANSVVERS.

AS ALSO,

Of *Epigrams, Epitaphs, Riddles*, and *Jests*.

Together with

The Countrey-mans Counsellour, next his yearely Oracle or Prognostication *to consult with*.

Containing diuers necessary Rules and Obseruations, of much vse and consequence *beeing knowne*.

Now the sixt time published, and much *inlarged by the former Authors*, W.B. and E.P.

Dayus es? huc ventas & eris mox Oedipus alter.

LONDON.

Printed by *B. A.* and *T. Fawcet*, for *Leonard Becket*, and are to be sold at his Shop in the *Temple*, neere the Church. 1627.

A HELPE

[illegible]

[illegible]

Constitution [illegible] Philosophicall, Grammaticall, and Astronomicall [illegible]

AS ALSO,

Of Epigrams, Epitaphs, Riddles, and Jests.

Together with

[illegible]

Containing diuers necessary Rules and Obseruations, of much [illegible] consequence [illegible]

[illegible]

[illegible]

To the Reader.

WEre all the depth and goodnesse can b'impos'd,
Or is in all bookes, in one booke incles'd,
Some curious tasters might I thinke come nigh it,
That would not though they reade, vouchsafe to buy it.
So, on the other side, did all the ill,
Sprinkled in thousands, but one volume fill;
Some seuer'd Sectist would not onely like it,
But offer with his purse strings for to strike it.
What should I say of this? I cannot tell:
But good or bad. I like it if it sell.

Bibliop.

Ad non emptores istius Libri.

HE that to saue his purse this small expence,
Forsakes this Iewell, leanes it, and packes hence,
Let opportunity, that season fit,
That hee must shew his folly or his wit;

Where let his ignorance ſtamp ſuch diſgrace
That he dare ne're approach iudicious place,
Vnleſſe with ſeruitude and cap in hand,
To waite on ſuch as know and vnderſtand.

P. H.

In laudem Operis & authoris.

LOok as a ſtately edifice rays'd hye,
Pleaſeth the builder, feeds his curious eie;
Yet if within the whole worke we ſuruey,
The owners ornaments adornes his clay:
Euen ſo is man built vp by God to be
A receptacle for the Trinity;
To beautifie which frame, nothing more deere
Then knowledge that's diuine, which thou haſt heere
At eaſie rate. It's balme from *Gilead* brought,
Where *Canaans* bleſſed language thou art taught:
Philoſophy that fraught the *Cynicks* houres
With knowledge of th'immortall mouing powers,
Is hither brought; diſcouering the true vſe
Of contemplation. This booke doth produce
A compleat Synode, whoſe Authentike words,
Becomes the ſageſt: It's like *Ionas* gorde,

Which vaild him from the Sunne, for 'twill
aduance,
The ſimpleſt from the vaile of ignorance.
Here reuerend Fathers, Poets, Orators,
Councels, Schoolemen, and Philoſophers,
In one ioynt vnion grauely all agree,
That thou another *Oedipus* ſhalt bee.
Expounding what's moſt darke: whilſt the
vnread ſwaine,
Enuying th'ingenious muſick of the braine,
Sits mute to heare thee ſpeake; but thy re-
ward
Is fame, reſpect, preferment, and regard.
Such Fate attends that man, that will but
looke
Friendly to reade the good things of this
booke:
Seeing men from beaſts this little difference
haue,
Man can diſcourſe and laugh. Then hee that
gaue
Thee theſe indowments bettered for to be:
Take this Diſcourſe or wits Monopoly.
And ſuch ſweet profit of it ſhall enſue,
(As what indeed is euery good mans due)
Honour and fellowſhip among the wiſe,
From whence this benefit or good doth
riſe,

As hearing, reading, or calme conference,
Where man's moſt ſafeſt, ſhunnes the baſe expence
Of haſting time; time's onely lent to man,
His wayes t'examine, Arts wide depth to skan.
Be then aduertis'd, this *Helpe to Diſcourſe*
Beſpeaks thy future good, 'twill gently force
Knowledge into thee; and the generous wiſe,
Will know thee fit for all ſocieties.
If in thee, all or none of theſe finde roome,
Others will ſpeake, whil'ſt thou with ſhame ſits dumbe.

W. Lorte.

ALIVD.

OR as a ſtatuarie on a ſtone,
Conceits what Image hee may forme thereon,
Pencils his thoughts: then his induſtrious hand.
Driues forth the needleſſe matters, & ſo ſcans
His labours period, and to all declare,
A ſeeming creature, beautifull and faire.
Euen ſo our Artizan would, if hee might,
Poliſh Gods Image, driuing forth his ſight,
All immateriall hinderance, that man might appeare
A glorious creature. Then the genious reare,

And

And take what's offered : turne those leaues and reade,
Where thou shalt not so seeme, but be so indeed.

W. L.

In praise of his Helpe, and him that hath holpe vs to it.

HEe that desires, what hee should most desire,
That would with ease and little cost acquire
That's worth much labour & a large expence
May haue the goodnesse of his wish from hence,
Taught as hee'le please to take it : nor let feare
Make any one turne from it, 'cause ther's here
A *Sphinx* propounding Riddles : 'tis not she
Propounded onely ; these expounded bee
By the diuiner thing : and by this, thus
Is simple *Dauus* made an *Oedipus*.
An vnderstanding man, a man that knowes
What man is then, when like a beast he goes
Vpon all foure ; when hee but cryes and crawles,
Making a morall from his many falls
Of infancy in manhood : when from grace
Man falls so often in this span-like race,

Runne, from his birth to dying. One that knowes
What man is then when hee on two legges goes,
With circumspection walking, when h'as read
This world all ouer, and from thence is led
To th'end of his creation; thence transcends
To th' power had neere beginning, neuer ends.
One that thus knowes when hee againe begins,
To leaue to bee so; when Times loathed Twins,
Age and Diseases shake him; when h'as lost
The spring of youth, wearing a hourie Frost
Vpon his head and beard, and in his blood
An Icie coldnesse: when (as hauing stood
Out many winters) hee's like Winter now
Wither'd all ouer, to the ground would bow,
But that his staffe supports him. One that knowes
What 'tis on foure, on two, on three legges goes.
And what becomes these changes. Thou hast heare
At easie rate, that cost the Author deare,

Both

Both in expence and labour. Here (I say)
Thou hast in one, collected, what once lay
In many volumes: Here the old and young
That know no more, then their own mother tongue,
Haue brought, (as gold from vnderneath the earth)
From hidden tongues, a treasure, in its birth,
Then gold more noble, a more worthie prize,
That, onely makes men rich, this makes men wise.
Which, if thou know, thou't loue; if loue thou't buy
This Guide that leades thee, where these treasures lie.

Tho: Brewer.

The Resolution of the Riddler, or a further illustration of the Subiect, Purpose and Scope of this Booke, as it now proceedeth in this sixt and most complete Edition.

SPhinx olim è scopulo (si talia credere fas est)
Si quis iter faceret coram illa sorte viator.

Ditento solita est anigmata ponere mira,
Quæ si mentis habes vitio non soluere possit
Eximprouiso veniens, volitantibus alis
Unguibus in rupem miserum fissura trahebat, &c.

All which, thus followes more largely Englished and explaned.

SOmetime in *Thebes* liu'd (as old ancients faigne,
A three-fold Monster, which did rule and raigne,
Fac'd like a Virgin, on his back were wings,
Clawes like a Lyon: thus the Poet sings.
This monster subtilly lay, shews but his face
To each kinde Passenger, to purchase grace:
Having obtain'd his end, hee speedily
Conducts them vp a rocke, steepy, and high,
Where, to his company, he doth propound
Such obstruse Riddles, that no one could sound
His shallowest meaning: all inrag'd hee drawes,
(Discouering to their sight his wings and clawes)
Them to the brow o'the Rock, and speedily
Præcipitates their bodies in the Sea.
At last, came reuerend OEDIPVS that way
And vp the Mount got, hasting to assay

SPHINX

SPHINX dark'ſt diſcourſe, this Monſter ſeeing well
His willingneſſe, compelled him to dwell
With him on the Mount, obſcures his wings and clawes,
And with his virgins face attention drawes:
There to wiſe OEDIPVS he did reueale
The darke glad myſteries of wits common-weale,
Enabling him, whatſoe're propounded were
He ſhould reſolue, and with much honour cleere:
Well OEDIPVS, within my ſerious thought
Thy willingnes hath much affection wrought:
For thoſe dull DAVVS's, that erſt were ſued
To gaine their owne good, to themſelues procur'd
The hire of folly: Ignorance is then
A Sea, that ouerwhelmes the baleſt men:
By this time Reader, thou art ſatisfied
What this SPHINX was, a monſter, yet affied
To knowledge, ſure thy better form
Should equall his endowments, th'ignoble ſtorme
Of ſhame, and ignominy thou here mayſt ſhun,
When once this race in reading thou haſt begun:

For

For churlish SPHINX, thou hast kin
OEDIPVS,
Which to thy labour is propitious:
Fiue welcomes thou hast giuen him, but
once more,
This sixt impression, bettereth all the store
Of former helpes, yea, each peculiar sense
Shall hence receiue diuine intelligence:
For as the youthfull Spring, or beautcous
May,
Put on their best robes glorious and gay
For each beholder, in it the studious finde
Matter of meditation for the minde.
So of this booke, to all 'tis sent to view,
For twill their *Genius* nobly oft renew:
Pleasure and profit still become the wise,
Then wisely reade, and wisely sympathize
The Authors pains, to what he saith attend,
Learning was still, the worst, and best mans
friend.

W. Lort.

A HELPE TO DISCOVRSE.

Inductio.

TO begin in GOD is the best foundation that can bee laid, as testifieth both experience, example, and consent of ancient, sacred, and prophane Writers. After which example, in that little I purpose, doe I taske my selfe a follower, that I may begin more orderly, proceed more decently, and end more profitably; wherein thus I proceed:

1. In Diuine Propositions.

Qu. *WHat is the most ancient of all things?*

A. GOD, because he had no beginning.

Q. *Wherein doth he most manifest himselfe?*

A. In the Scriptures, the Heraulds of his Truth, and the Witnesses of his Mercies.

Q. *Wherefore are the holy Scriptures, containing the mysterie of mans saluation, foulded vp by God in such obscuritie and darkenesse, as sometimes* Maximilian *the Emperour, in the first of his eight Questions to the learned Abbot* Tritemius, *demanded?*

A. The holy Scriptures (as a Father saith) vnlesse they bee read with that Spirit, by which it is beleeued to be written by the inspiration of Gods Spirit, for the direction of mans life, and that with humilitie, and desire to know and be gouerned by it, cannot bee vnderstood, but remayne as a dead Letter in the efficacie thereof.

Concerning whom, yet further S. *Gregory* saith: Though they haue in themselues that height and depth, wherein their mysterie may exercise the wisdome of the Learned, yet haue they also that easinesse and plainenesse, that the simple may be comforted and taught; being in themselues that wonderfull Riuer, both shallow and deepe, wherein as the Lambe may wade, the Elephant may swim.

Of whose depth, S. *Austine* thus speaketh further: The holy Scriptures are thus written,

ten, sayth he, that by their height the proud may bee abased, as with their easinesse, the simple may be comforted: Adding withall, That it is our dulnesse of capacitie that they seeme so hard vnto vs, and the veyle of our hearts, which cannot bee remoued, vnlesse by him which hath the *Key of* Dauid, *which opens where no man shuts, and shuts where no man opens, which onely can open that sealed Booke.*

And therefore, as another Father sayth: God hath not wrapt vp these high mysteries of Scripture in such obscuritie, as enuying mans knowledge, but that the studie and industry of man might be the more profitably exercised: adding withall, That no man ought to bee too much deiected, that he cannot vnderstand euery mysterie therein, for that there are some things, that to be ignorant of, though they may somewhat subiect thy presumption, will not endanger thy saluation; for that all things are not so necessarie to be perceiued of all. And therefore, according to S. *Austines* rule, if thou loue'st the Law of GOD, manifest it, in reuerencing that which thou vnderstandest not, as in practising that which thou doest vnderstand; and thou shalt haue first where-

withall to drinke, after ſtronger meate to eate; and poſſeſſe thy ſelfe with patience, knowing, that whilſt we are in this mortall fleſh, we can perceiue but as in a mirrour: yet that hereafter wee ſhall be tranſlated to a higher Academie, where God himſelfe ſhall bee our Schoolemaſter, and then wee ſhall ſee him as hee is, where all ſhadowes vaniſh, and the ſubſtance only is embraced; where, being aſcended, wee ſhall know the truth of all, eyther argued or debated of in this ſublunary region.

Q. *What were thoſe three conjunctions Saint* Bernard *ſo wonderfully wondred at, the like whereof neither can nor ſhall euer be done againe vpon the face of the earth?*

A. Three workes, three coniunctions hath that omnipotent Maieſty made in the aſſumption of our fleſh, wonderfully ſingular, and ſingularly wonderfull, euen ſuch as the very Angels were amazed at it:

1. Coniunction of God and man.
2. Of a Mother and a Virgin.
3. Of faith, and the heart of man to beleeue this.

Q. *Which is the greateſt of theſe coniunctions?*

A. The firſt coniunction is wonderfully

ſly great, wherein is conioyned earth and GOD, Maieſty and infirmity, ſo much vileneſſe, and ſo much purity; for nothing is more precious then God, nothing more vile then dirt. The ſecond no leſſe wonderfull; for by the eare of man was it neuer heard, nor by the heart of man euer conceiued, that a Virgin ſhould bring forth and become a Mother, and that there ſhould be a Mother that ſhould yet remaine a Virgin. The third is inferiour to both firſt and ſecond. but not leſſe ſtrange, that mans heart ſhould haue power to beleeue this.

Q. How many ſeuerall wayes ſince the beginning of the world hath God brought forth man?

A. Foure wayes, according to *Anſelmus*, which are theſe: 1. A man without the helpe of eyther man or woman, as *Adam*. 2. A woman out of man, without the helpe of woman, as *Eue*. 3. By both man and woman, according to the common courſe of nature. 4. Of woman without man, as CHRIST.

Q. *By the coniectures of the learned, for how many thouſand yeares from the Creation was the world ordained to continue?*

A. Six thouſand yeares, becauſe that as in

ſixe dayes the World and all that therein is, was created, and ſo God reſted the ſeuenth; ſo thereupon it is probably collected, that in 6000. yeeres, which are but as ſixe dayes in Gods account, it ſhall againe be diſſolued: after which, ſhall follow an euerlaſting Sabbath of Reſt. Of this opinion were many of the Fathers, and other more moderne Writers; as that there ſhould be two thouſand yeeres before the Law, and two thouſand yeeres vnder the Law, and two thouſand yeeres vnder the Goſpel.

Q. *But of this, What ſhall I determine?*

A. Let this Doctrine then ſuffice thee, and all other good Chriſtians, that wee are religiouſly to expect the end of the World, and the comming of Chriſt; and ſo dayly expecting, prepare our ſelues thereafter: but not curiouſly to prie into thoſe hidden and vnreuealed ſecrets, not imparted to men or Angels.

Q. *Why almoſt, among all Nations, is the Name of God expreſſed in foure Letters?*

A. The Learned doe agree, that this is done partly from the imitation of the Hebrewes, but more eſpecially from the meere prouidence of God, which otherwiſe could not be: as among the Latins, it is *Deus*; the

Ægyp-

Ægyptians, *Theut*; the Persians, *Syro*; the Hebrewes, *Adoni*; the Greekes, *Theos*; the Arabians, *Alla*; the French, *Dieu*; the Germans, *Gott*. And withall to signifie, that as his Name consists of foure Letters, so his Mercie hath a relation thereunto, in that he will haue his Elect gathered vnto him from out of the foure Quarters of the World.

Q. *What are those things that cannot be defined?*

A. The Schoole-men affirme, GOD, for his exceeding formositie and beautie; Sinne, for the exceeding deformity and loathsomenesse: the first matter, for the exceeding informitie and inexistencie.

Q. *What number is the most vitall among men?*

A. Eight: because eight soules were only preserued in the Arke, and eight onely in the Scripture mentioned to be raysed from death to life.

Q. *Since* Adam *and* Methusalem *liued* 900. *and odde yeeres, Why did God neuer suffer any to accomplish* 1000?

A. The most of the learned are of opinion, that this is not without some deepe mysterie: and which may be, partly because a thousand yeeres hath a type of perfection,

God neuer ſuffered any to fulfill it, to ſhew, that there is no abſolute perfection in this world.

Q. *What is man and his perfection in this World?*

A. Man, in this world, is as it were the compendium or epitome of all Creatures; for ſeuerall creatures liue in ſeuerall elements, as Water-fowles, and Fiſhes in the water, Birds in the ayre, Beaſts vpon the earth: but man enioyes all theſe; with his head he lookes vp to heauen; with his mind hee lookes into heauen; with his feet hee walkes vpon the earth, his armes keepe the ayre, as the Birds flies; with his eyes hee contemplateth heauen and earth, and all ſublunary things: hee hath an eſſence as other bodies, produceth his ſeed as plants, his bones are like ſtones, his blood like the ſprings in the chanels of the earth, his hayre like the graſſe, the ornament of the earth, &c. he liues as a Plant, flouriſheth as a Tree, for a man is as a Tree turned vpward, his feete are like the boughes, his head like the roote, his body like the trunke. Beſide, ſome creatures *are*, onely, as *Starres*; ſome *are*, and *liue*, as *Plants*; ſome *are*, *liue*, and haue *ſenſe*, as Beaſts; ſome *vnderſtanding*, as

as *Angels:* all these concurre in man; *Est, viuit, sentit, intelligit.*

Q. *What three things are those, that hee which often remembers shall seldome doe amisse?*

A. That aboue there is an Eare, that heares all; an Eye, that beholds all; a Booke, wherein all our offences are written.

Q. *Whereunto may likewise bee annexed a second Memento, and not inferiour to the first, being Saint* Anselmes *obseruation vpon the last day.*

Where at thy right hand shall thy sinnes bee accusing.

At thy left hand infinite Deuils expecting.

Vnder thee, the furnace of Hell burning.

Aboue thee an angry Iudge.

Within thee thy Conscience tormenting.

Without thee the world flaming.

Where onely the Iust shall bee saued.

Whence to flie it will bee impossible.

To continue still intollerable.

Therefore while time is preuent that, that in time will bee: for as one saith, If it be not preuented, it will bee repented.

Q. *Who was hee that neuer laughed, but sometimes wept, as we reade in the Scriptures?*

A. Christ, of whom wee reade that hee three times wept:

1. When *Lazarus* was dead.
2. Ouer *Ierusalem.*
3. Vpon the Crosse, when he deliuered vp his Spirit with cryes and teares.

Q. *There bee foure Duties wee chiefely owe, and among all other are especially bound to pay: and Which bee they?*

A. Debemus { *Deo timorem.* / *Patriæ amorem.* / *Parentibus honorem.* / *Proximo fauorem.* }

To { God feare. / our Countrey loue. / our Parents honour. / our Neighbour fauour. }

A Rule for our life.

So { Learne, / Liue, } as if { Thou shouldest liue alwayes. / Thou shouldest dye to morrow. }

Suspice cœlum, dispice mundum, respice finem.
Looke vp to heauen, despise the world, respect thine end.

Q. *There are three especially vnhappie in the law of the Lord, and Who are those?*

A. 1. He

A. 1. He that knowes and teacheth not.
2. He that teacheth and doth not.
3. He that is ignorant, and yet learneth not.

Q. *Whether was there any writing before the Flood, and if how preserued, notwithstanding the deluge after it?*

A. It is answered: Wee haue no writing before the Flood, yet S. *Iude* doth somewhat insinuate of the writing of *Henoch*; and *Iosephus* and others write, that he erected two Pillars, the one of bricke, and the other of stone, wherein he wrote of the two-fold destruction of the world, the one by Water, and the other by Fire; which by Tradition was preserued to the dayes of the Apostles.

Q. *What was the sentence, according to the opinions of the Learned, that Christ wrote with his finger in the dust of the pauement of the Temple?*

A. Some thinke it was the same that he spake: *He that is innocent let him throw the first stone at her:* Others thinke it was this; *Festucam in oculo fratris cernis, trabem in tuo non vides:* Thou seest the mote in thy brothers eye, but not the beame in thine owne.

Q. *What booke did* Samuel *write, beside's those two in Scripture that beare his name?*

A. A

A. A Booke of the Office and inſtitution of a King.

Q. *What Booke did* Salomon *write, beſide thoſe extant in Canonicall Writ?*

A. Salomon wrote three thouſand Parables, and fiue thouſand Songs, beſides that *ingens opus*, of the nature of all Hearbs, Trees and Plants, from the Cedar, to the Hyſop vpon the wall; all deſtroyed by the Babylonians, at the deſtruction of the Temple.

Q. *Whether did God create hurtfull creatures, as Scorpions, Serpents, and ſuch like?*

A. It is anſwered, there are ſome that ſeeme euill vnto vs, which yet are not ſimply euill of themſelues; for no ſubſtance is ſimply euill of it ſelfe: and the Scripture teacheth vs, that Serpents were created among other creatures; yet God pronounceth, that all were good: but that ſome creatures are now hurtfull to man, that is not to be attributed to the firſt Creation, but to the ſecond, after the lapſe or fall of man; who if he had perſiſted in his duty to God, no creature ſhould haue beene offenſiue vnto him, but ouer them hee ſhould haue borne a willing ſubiection. For God made nothing euill, neyther doth he make ſickneſſe, barrenneſſe, lameneſſe, or the like; but they rather haue

haue deficient then efficient cauſes: as the want of health, his good creature, the cauſe of ſickneſſe; the withdrawing of light, the interpoſition of darkneſſe, and ſo the like.

Q. *What Name was that, among the Jewes ſo highly reuerenced, that it was onely lawfull for the Prieſts to name it, and that but at the ſolemne Feſtiuals?*

A. The Name *Jehouah*: a word conſiſting but of ſeuen Letters, and yet of all the fiue Vowels; according to this Verſe:

Quinque ſimul iunctis conſtat vocalibus vna
Dictio, & eſt magno maius in orbe nihil.

Fiue Vowels ioyn'd together, make a Name,
In Heau'n or Earth, none greater then the ſame.

Q. *What, of all other, are held to be things of the greateſt difficultie in Scripture to beleeue, & of the greateſt oppoſition to ſenſe to conceiue?*

A. Some think, the Creation of the World; ſome, the conſeruation thereof, and all creatures therein: ſome, the Incarnation of the Sonne of God; others, the Reſurrection of the fleſh. Beſides theſe, there are ſome that thinke *Noes* Arke, and the vnion and preſeruation of ſo many diuers creatures in it, ſo many months fed, ordered, and at laſt ſafely deliuered out.

Q. *In how many Chapters and verſes doth the Canon of the old Teſtament conſiſt in?*

A. In 777. Likewiſe the Iewiſh Rabbins haue collected to be in the bookes of the Law verſes 5845. In the Prophets, 9294. In *Hagiai*, 8064. In the Bookes of Apocrypha, chap. 173. In the new Teſtament, chap. 260. *Malachy* which was the laſt of the Prophets, ſtands as the porch betweene the old and new Teſtament, whereat (as *Tertullian* ſaith) *Iudaiſme* ends, & *Chriſtianity* begins.

Q. *Where was God before hee made the World?*

A. S. *Anſtin* notes this as a vaine curioſitie to enquire; as it is to demand what he did before hee made the ſame: and yet to giue the curious ſome ſatisfaction, to the 1. he anſwers; That God dwelt in himſelfe, by himſelfe, and was God to himſelfe. And for the 2. hee was not idle, in that hee choſe vs before the world, and purpoſed in himſelfe the Creation of all things. But he that will farther buſie himſelfe to pry into this Arke, how all things could be made by his word; why God made choice of a remnant, and reiected the greateſt part, and the like; let ſuch queſtions, ſay wee, amaze the curious, and humble the wiſe, and let it be thought a

ſinne

ſinne in vs to haue a tongue to ſpeake, or a heart to thinke, where the Spirit of God had not a pen to write: and let ſuch be anſwered as S. *Auguſtine* anſwered one, curious in ſuch queſtions: That hee ordained a Hell for ſuch kind of inquirers. And as *Euclid* the Phyloſpher anſwered one ſo demanding: What thou askeſt (quoth hee) I am ignorant of, but this I know, God is angry with ſuch kind of enquirers.

Q. *There is a thing which is the Temple it ſelfe, the Altar, the Prieſt, he to whom it was offered, he that was offered: and who was that?*

A. A ſtrange collection, propoſed and reſolued by them that haue ſweat in the trauell of the Scripture, and verified of him, of whom all the Prophets beare witneſſe, that is, CHRIST. For in a Sacrifice foure things are to bee conſidered: 1. To whom it was offered. 2. By whom. 3. What is offered. 4. For whom it is offered: which all haue their concurrence in him.

Q. *Whether did the Croſſe beare* Chriſt, *or* Chriſt *beare the Croſſe?*

A. It did both, and both at once, and in bearing him, it bore all our iniquities: and therefore as a Father prayed, ſo I deſire that hee may be wholly faſtned in my heart, that

was

was wholly faſtened on the Croſſe for me. Of which, thus further:

Inter carnifices ſancto pendente latrone,
Par eſt pœna trium, ſed diſpar cauſa duorum:
Hi mundo ſunt quippe rei pro crimine multo:
Huic reus eſt mundus ſaluatus ſanguine iuſto.

Between two theeues, the iuſt condemn'd to die
Did hang, where all like puniſhment did trie,
Though for a cauſe vnlike, they both death tri'd
For ſins i'th' World, he for the Worlds ſins dy'd.

Of which one wittily ads, that if euer goodneſſe were in the midſt of euill; then it was.

Q. *What were the firſt and laſt Words that Chriſt ſpake in this World?*

A. The firſt was *Fiat, Let there be*; and after he added, *Increaſe and multiply*: the laſt words were, *Father, into thy hands I commend my Spirit.*

Q. *Whether is it more neceſſarie, that Chriſt ſhould be in Heauen, or in the Sacrament, as the Papiſts would haue him?*

A. In Heauen: witneſſe Chriſt himſelfe, when he ſaith, *It is expedient that I goe away from you, for vnleſſe I goe, the Comforter will not come.*

Q. *What wicked man was that, that for a moſt vilde price ſold to others what he had not in his power, and yet what was more pre-*

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cious then all the World beſides?

A. Iudas, that ſold Chriſt: of whom, as a Father writes, his death was anſwerable to his life, in that he was hanged being a thiefe, that he burſt being a traytor, &c.

Q. *A certaine godly man, from a wicked required a gift, that was more excellent then all the World: and what was that?*

A. Ioſeph of *Arimathea*, when he begged of *Pilate* Chriſts Body.

Q. *What part of the body of man doth God chiefely require, for his ſeruice?*

A. The Heart, that inward Triangle of loue; for which he calls for in theſe words, *My ſonne, giue me thy heart:* and in another place, *This people honor me with their mouthes, but their hearts are farre from me.* To which purpoſe, is here annexed a Fable of a certain Hermit, that in his deuotion beſought God that he might know that worſhip he required chiefely: who was anſwered by the Oracle in theſe words,

Da mediam Lunam, Solem ſimul, & Canis iram:

Giue the halfe Moone, the Sunne, and the anger of the Dogge.

He, good old man, hearing this *anigma*, began to be perplext to thinke of theſe impoſſibilities,

ſibilities, as how hee ſhould be able to pull the Moone from the skie, though the loweſt of all the Planets, yet too high for his reach or capacitie, much leſſe the Sunne in a higher Spheare and more difficult, vntill it was thus explained to him:

Giue { *The halfe Moone,* / *The Sunne,* / *The Dogs anger,* } *that is* { C / O / R }

And that is the heart, a guift that GOD requires.

Q. *Into how many Faiths is the World diuided?*

A. The world is diuided into foure parts, and foure Religions poſſeſſe the ſame, and with much diuerſity in euery one; for as the ſaying is, how many heads ſo many opinions: which foure are *Iudaiſme*, *Chriſtianity*, *Mahomatiſme*, and *Paganiſme*. Therefore it was the good counſell of *Vincentius*, where hee ſaid, Wee are not to ſway Religion to what fancy we would haue her, but wee muſt be ſwayd by her whither ſhe leads vs: whereupon we conclude it vnaduiſedly ſpoken by an Emperour, who walking in his Garden, anſwered one that had endeauored to root out many Sects out of his land, that their diuerſity delighted him as the diuerſity

of

of his flowers to looke vpon: and that seeing euery man made a Religion to his humor, there would assoone be an vnity therin, as a truce between the wind and the sea.

Q. *To what is an Hypocrite most fitly compared?*

A. To a Candle that carries a faire light or shew to others, but wastes it selfe for his vaine-glory to the socket: Besides, euery Hypocrite is said to haue the voyce of *Iacob*, but the heart and hands of *Esau*.

Q. *What was the difference betweene* Caine *and* Abels *Sacrifice?*

A. Thus much, as hath beene obserued by the Poet; where *Abel* saith,

Sacrum pingue dabo, nec macrum sacrificabo:
My fat to holy vse Ile giue,
And not my leane: they still shall liue.

But euery Hypocrite saith thus with *Caine*;

Sacrificabo macrum, nec dabo pingue sacrum.
My leane shall to the Altar flye,
And not my fat that ought to dye.

Q. *Whether were the heathen Gods or heathen Men more ancient?*

A. Certainly the Men that made the Gods.

Q. *In what place was it that the voyce of one creature pierced all the eares in the world?*

A. In

A. In *Noes* Arke.

Q. *By what Precept was it, that* Philip *King of* Macedon *became ſomething humbled in his thoughts after his victories, when nothing elſe could admoniſh him?*

A. By the wiſe counſell of one of his Captaines, who noting his ambition, bad him meaſure his owne ſhadow, and hee ſhould find it no longer then it was before.

Q. *By what meanes came* Seſoſtris, *a King of the Egyptians, ſomewhat to pull downe his ambitious plumes of vanitie and pride?*

A. This King *Seſoſtris*, as ſtories mention, hauing conquered diuers Kingdomes, and led captiue their Kings, vaſſalled foure of them to the ſeruice of his horſes, to draw his Chariot; where, euer as the Wheele turned, one of them looking backe, moſt earneſtly noted it: inſomuch, that *Seſoſtris* perceiuing it, demanded his reaſon therefore; who told him, that thereby he obſerued the mutabilitie of Fortune, in the preſent ſubiecting and ſudden aduancing of firſt the one part and then the other, how the higheſt came preſently to be loweſt, and the loweſt part preſently to be higheſt, and all without intermiſſion or ſtay. Hereupon *Seſoſtris* remembring himſelfe, and pondering his

ſay-

ſaying, preſently vnyoaked his Kings, and would no more ſo be drawne.

Q. *How became the tyrant* Hiero *ſomewhat to contemplate of the Maieſty of God?*

A. Vpon his command to *Symonides* the wiſe Poet to diſcourſe what God was, when hee required, firſt for reſpite one day, after that two dayes: after that 4. dayes, whereupon *Hiero* wondring why hee tooke ſuch pauſe, required his reaſon; he told him the more he entred into conſideration thereof to inſtruct his inabilitie, the more vnable he found himſelfe to direct another, or to conceiue aright what God was himſelfe. As likewiſe it is ſtoried of a Scholler of S. *Auſtine* that came to him to bee inſtructed in ſome points of Diuinitie, to whom the Father gaue this leſſon to learne perfectly; and then to repayre to him for another. *I ſaid I will looke to my wayes that I offend not with my tongue.* Which this Diſciple hauing receiued departed from him, and returned no more in 19. yeares, and being asked by this Mr. why he came not againe in ſo long time, hee told him the leſſon was ſo hard he had not yet well learned it although ſo long ſtudied it; and all this, to ſhew the infinite depth of God and his myſteries, which like

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veynes of Siluer, the deeper they are ſearcht into the richer they are.

Q. *Who are thoſe that cannot, Will not, may not, doe rightly vnderſtand?*

A. There are certaine, that neither vnderſtand God, nor can vnderſtand him, and thoſe are dead men.

2 There are others that may vnderſtand, but care not, and they are wicked men.

3 There are another ſort that deſire to vnderſtand but cannot, and theſe are fooles.

4 There are a fourth ſort that do both vnderſtand and make vſe, and theſe are godly.

And therefore it is the wiſe ſaying of a Father, who asked this queſtion, Art thou a Chriſtian? then it behoues thee to contemne that that ſeemes to bee and is not, and to embrace that that ſeemes not to bee and yet is.

Q. *One asked a King of the Ægyptians, What was the moſt beautifull thing in the World?* And hee anſwered,

A. The Light which diſtinguiſheth all colours, creatures, & beauties in the world; and is it ſelfe the moſt goodly comfort and obiect of that moſt excellent ſenſe the Eye; and therefore, as one ſaith: When thou beholdeſt the light of Heauen, that firſt and bleſſed

blessed creature of Gods hand, that in a minute transfuseth it selfe throughout all this lower Region, thinke on the testimony of S. *John*, that God is light, essentiall lightnesse, in whom there is no darknesse.

Q. *What day was that that the like was neuer before, nor euer shall bee hereafter?*

A. When *Iosua* prayed in the middest of the battell, so that the Sunne stood at a stay, and hasted not towards his Westerne period, so long, that as *Iustin Martir* saith, it made the day 36. houres long. And yet some write, that 3. houres it stood still in the dayes of K. *Henry* 5. till the Earle *Ormond* in Ireland, with his small Companie ouercame *Omore Arshur* and others with their terrible armies.

Q. *Of what wood was the Temple of* Salomon *built, dedicated and consecrated vnto God?*

A. Of Cedars of Sychim wood, and that by the command of God himselfe, and some reason thereof may bee this: 1. For that the Cedar tree is alwayes greene, odorous and sweet, neither will it bend, but support it selfe vpright with it owne strength. 2. For that is truly verified of it that is spoken of *Irish* Wood, that neyther Wormes

nor

nor Moathes breed in it, nor liue neere vnto it. 3. For that it is neyther maſſie nor ponderous, to load or oppreſſe the Walls, but ſtrong and light.

Q. Of what wood was the Croſſe of Chriſt made, and whether of one entire tree, or of ſeuerall kinds of wood?

A. The Croſſe of Chriſt, as we haue it by tradition, was made of three diuers ſorts of woods, which were Cypreſſe, Pine, and Cedar, all ſignificant and not without their miſterie: the Cypreſſe being an Embleme of diſſolution and death; for being cut, or wounded, it withers and waſtes away: The Cedar of immortality, becauſe it withſtands the conſumption and waſtes of time to a dateleſſe perpetuitie: The Pine, a nauigable wood that floats vpon the waters, and therefore the moſt vſefull for ſhips, to ſignifie that death ſhould haue no more power, nay leſſe, to ouerwhelme him, then the pine is ſubiect vnto drowning by the violence of the waters.

Q. What is thought to be the occaſion that Chriſt curſed the figge tree being barren, ſince it was neither a reaſonable creature, nor diſpoſer of it owne ſeaſons, and eſpecially being not then the time of bearing?

A. This

A. This is thought not to bee without many deepe mysteries, one whereof especially is conceiued, to note out the hatefulnesse of Hipocrisie, that seemes to flourish with displayed leaues of vanitie and ostentation, but wants the true fruit of faith, which are good workes and charitie.

Q. Why was that same tree in Paradise (without doubt good and very good for all that God created was very good) forbidden Adam *to taste?*

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in *Adam* thus expostulating the case with himselfe: If it be good, why may not I touch it? If it be euill, what doth it in paradise? But to this S. *Auston* and diuers of the Fathers answer: that the commaund of God in that, was rather for the triall of his obedience, then for any other danger that would haue growne to *Adam* by the eating thereof.

Q. What tree was that, that the same day sprang up and perished?

A. Ionas Gourde.

Q. What trees in the Scripture are especially called the trees of God?

A. It is thought to be those that grow forth of their owne accord, as the Firre tree,

the Cedar, and the wilde Olive tree.

Q. *Is there a distinction of sexes amongst Trees?*

A. *Pliny* a most certaine Author, attributes both sexes and wedlocke vnto Trees: and first hee instanceth vpon the Palme-tree, the loue betweene whom is such, that if the female bee farre disioyned from the masculine, it becomes barren and without fruit: if the male haue his bowes broken by any accident, the female becomes desolate and droopes like a widow.

Q. *What part in Trees is the most strongest?*

A. Those that grow and shoot towards the North.

Q. *What Tree is that, that is most flourishing in the branches, but more comfortable in the fruit?*

A. The Vine.

Q. *By what fitnesse or Sympathy is the Vine taken to bee the Embleme of the Wife?*

A. As the Vine on the sides of the house being neither so high as the top nor so lowe as the bottome, is an ornament to the house, so the Wife placed in such a middle condition, neyther as the head, nor at the foote, but by the side as a fellow, for they are fellowes that walke side by side, is an ornament to

the Husband. And as the Vine yeilds the faireſt ſhade of any tree to ſit vnder, ſo muſt the Wife bee the ſhade and delight of her Husband: And as there is no tree more ſenſible of wrong then the Vine, for cut it and it will weepe and bleed to death; ſo muſt the Wife at any iuſt reproofe, bee as tender and ſenſible as the Vine of cutting, and as the ſmell of the Leaues of the vine in the ſummer driue away all noyſome beaſts and ſerpents; ſo muſt the thoughts of a husband driue away in the wife all euill prouocation and harmefull intention; and as the Vine being but a weake tree, hath the wall or the Elme to ſupport it, ſo muſt the Wife the weaker ſexe be ſupported by the Husband the ſtronger, &c. And as concerning both, thus further the Poet:

The fruitfull Vine and vertuous Wife, are both
for mans delight,
For ſhade and Comfort in the day, and ſolace in
the night:
To good ends both of them were made, and ſo
they be thane ſtill,
But oftentimes they are abus'd vnto moſt dan-
gerous ill.
And then we find in ſo fall out, that the ſe two
weaker things,

Doe ouercome the strong, the wise, and greatest euen Kings.

Q. Of the apples of Paradise, or Adams apples, what is related of them?

A. That those apples so called, are of exceeding sweetnesse, when they come to their full maturitie and ripenesse and are called of some *Musi*, or muske Apples: and it is thus obserued, that what part soeuer of them you cut, there appeares a crucifixe in it: and it is reported for a truth, or rather coniectured vpon pregnant probabilities, that the forbidden tree of the knowledge of good and euill was of that likenesse.

Q. What apple or fruit was it that Adam *in eating drew sinne and death vpon himselfe and his whole posteritie?*

A. It is vncertaine, and cannot rightly be known, for the Scripture mentions it not; yet some writers to satisfie the curious, thus bring in their argument: some thinke it was a Persian apple, that at this day growes in in the East where paradise was situate; some thinke it was a golden apple that was sweet to tast, and delightfull to behold: some thinke it was a Cherry, some a Peare, but all these are but vncertaine; but this certaine,

Adam *primus homo damnabat seculapomo.*

Q. How

Q. *How many Ribs hath euery man and Woman?*

A. This question hath bred some controuersie among the learned: for there are that affirme, euer since the creation of the woman, that *Adam* lost a rib from his side, the man hath one rib lesse then the woman, and lesse then hee had at first. Now there are of the other side that affirme, and that truly, that there are in eyther side of eyther Sexe, as well of the man as of the woman, 12. ribs: for that rib of which *Eue* was formed, was peculiarly made by God to that purpose; neyther was it a bare bone, but had flesh likewise. And therefore, since from Earth, and the slime of the Earth, and from a Bone from that Earth, all Posterities are descended, though some be rich and some be poore, some be noble and some base; yet they are all but one mettall and descent, as to that purpose followeth:

Aurea nobilitas luteam si vestiat ollam,
Non ideo sequitur, hanc minus esse lutum.
If golden Titles gild an Earthen Pot,
That it's lesse Earth for that, it followes not.

And concerning the pride of Cloathing, this admonisheth vs, that they should not be abused to that excesse: but rather, for our

humiliation, the sad remembrancers of the fall of man; for *Adam* in his innocencie wore no cloathing.

Pellitus nunc es, fueras sine vestibus antè,
Nudus eras purus, crimen amicte habes.

Q. *What seed of all other is the least, yet bringeth forth the greatest tree?*

A. Christ himselfe expresseth this of the Mustard seed, of whom it is reported in some Countries to bee trees of that bignesse, that they yeeld a shadow to sit vnder.

Q. *What kind of men are most rare in the Kingdome of heauen?*

A. Some say Hypocrites; for when Christ threatens destruction to the wicked hee saith, their portion shall bee with Hypocrites. Some say, Vsurers. But the *German* prouerbe saith, Princes, which are as rare in Heauen as Venison in a poore mans Kitchin, but this is alwayes to be vnderstood of wicked and irreligious Princes.

Q. *Who are those that are called the Sonnes of Thunder?*

A. Saint *Iames* and Saint *Iohn* the Apostles, and the reason of their attribute is, for that they affright the wicked, rouse vp the slothfull, drawing all to an admiration of their highnesse: from whence it is, as Saint

Bede

Bede writes of Saint *Iohn* that sonne of thunder, that he thundered so high, that if he had thundered a little higher, all the world could hardly haue comprehended him.

Q. *Who were those that found not a Physitian to cure them being liuing, but to raise them being dead?*

A. Christ, *Lazarus*, the Daughter of *Iayrus*, the widowes sonne, *Eutichus*, *Dorcas*, and others.

Q. *Who were those that once liued on the earth, and neuer Dyed?*

A. *Henoch*, and *Elias*.

Q. *Who was hee that dyed and was not borne?*

A. Adam.

Q. *Who was hee that was but once borne and dyed twise?*

A. Lazarus.

Q. *Who was hee that spake after his death?*

A. *Abraham* to the rich Glutton.

Q. *Who, and how many were those that had their Names foretold, and spoken of before they were borne?*

A. *Ismael*, *Isaack*, *Iosias*, *Cyrus*, and *Iohn* the Baptist.

Q. *Who was hee that Prophesied before hee was borne?*

A. *Iohn* Baptist in the wombe of his mother, of whome S. *Austine* saith, that hauing not yet seene the heauen, nor the earth, yet he knew the Lord of both.

Q. *What issue was that that was elder then his mother?*

A. Christ, to which purpose the Poet thus wittily followeth it:

Behold the Father is the Daughters sonne,
The Bird that built the nest is hatcht therein:
The old of time, an houre hath not out-runne
Eternall life to liue doth new begin, &c.

Q. *Who was he that seeking his Fathers Asses found a Kingdome?*

A. Saul.

Q. *Whether of the two companions, the soule or the body, haue the greater hand in sinne; and why for the sinne of the one they should bee both together iointly punished?*

A. It is thus answered by a Similitude: A master of a familie committeth his Orchard to two keepers, of the which the one is lame, and the other blinde; where this cripple that had his eye sight, spies out certaine golden Apples hanging vpon a tree, delightfull to his sight and contentiue to his taste, if he might but obtaine them; he not able to plucke them, relates to his fellow how

how pleasant the fruit seemes to him that he lookes vpon with his eyes, and how willingly he would taste if he had but legges to beare him to them: To whome the blinde answers, And I would not sticke to pull the apples if I had but thy eyes to see them; and so at last betweene this debate they agree, that he that had his eyes should ride vpon the others shoulders, that had his legges: this being done, they were able to plucke the fruit, and did eat; and hauing eaten, the Master of the Orchard enters and finds his damage, enquires by whom it was done, and they both confesse their act and furtherance, how the one vsed his feete, and the other his eyes and so they did it between them. The master finding it so, punished both with one equall punishment, as they had both deserued. After which example doth this most wise Gouernour exempt neither body nor soule, because they both lend their furtherance to sinne, and being thus both guilty, thus he punisheth them both inseparably for euer.

Q. But why should eternity punish that which is committed in time, and oftentimes but a short time?

A. First, because the sinne, though it bee

committed in time, is against an infinite maiesty. Secondly, because God iudges according to the wilfull inclination of a sinner, that would sinne eternally, if he might liue eternally; and to this his indefatigable bent of wickednesse, God answers him with euerlasting punishments: for as a Father saith, *Peccat homo in suo aterno, punit Deus in suo aterno*: man sinnes in his eternity, and God punisheth in his.

Q. *Whether doe fooles bring more profit to wise men, or wise men to fooles?*

A. *Cato* saith, that fooles bring more profit to wise men, because wise men seeing their folly, they endeauour to auoyd it: whereas fooles on the contrary, make no vse of the wisdome of the wise, by reason of their folly.

Q. *Wherefore doe Serpents since they hate all mankinde, yet chiefly bend their forces against Women?*

A. By reason of the perpetuall enmitie put by God betweene the Woman and the Serpent, and the seede of the woman and the seede of the serpent. Of which one thus writes concerning the blessed seede of the Woman that broke this curled head of the Serpent:

Qu

Qu a d tr fn str
os nguis irus isti de nere auit.
H Sa m Chr vul l

And as another to the like effect:

Anguis peccatū & mortem generauit in horto:
Sanguis justitiam & vitam reparauit in ara.

1.

Where the dire Serpent brought in wounds and death:
CHRIST *by his Blood hath heal'd, reston'd our breath.*

2.

Both Sinne and Death to our succeeding losse,
The Serpent gaue in Garden to Mankinde:
But CHRIST *restor'd againe vpon his Crosse,*
Justice and Life, whereby we ransome finde.

And as another to that purpose,

Solvit pendendo, quod Adam *commisit edendo.*

Q. *How is Death proued to be nothing to vs?*

A. Thus: when Death is, then wee are not; and when we are, then death is not, and therefore Death is nothing to vs.

Q. *How is our Life proued to bee a something almost depending vpon nothing?*

A. Thus, the yeares that are past are gone: and those we haue not; the future wee are not certaine of, and therefore to ast not of; the

the time present is but a moment, and that is the brittle thred it depends vpon. And therefore to this I adde with a Father, Happie is he, that in this his short Minute layes hold vpon Christs mercies; and vnto whilest it is called to day, and he may be found that bore all our infirmities vpon his Crosse. O Lord, sayth S. *Bernard*, I may walke about the Heauen, and the Earth, the Sea, and the drie Land, but I shall finde thee no where so soone as on the Crosse; there thou feedest, there thou sleepest, &c. And as he further addeth, so may euery sinner in this kind, concerning his vnworthinesse and his sinnes, eyther to seeke or finde him.

Non sum læta seges, lolium sum triste: sed ære,
Me tamen in messem collige Christe tuam.

English,

No fruitfull Field am I, no blessed Wheat,
But cursed Cockle, to weed out, not eat:
Yet though I am thus out-cast, lost, and sold
To sinne, yet Lord reduce me to thy Fold.

Q. *What is the careleſſe liuer compared vnto, and most fitly?*

A. To him that seeth his Face in a Glasse, goes away, and either forgets his deformitie, cares not to amend it.

A good and short rule to meditate:

Quid sis, quid fuerie, quid eris, semper medi-teris.

Alwayes meditate what thou art, what thou wast, what thou shalt be.

The young mans question to the old man concerning life, and what it is to liue:

Dic venerande senex, humanum viuere quid sit.

The old man answereth:

Principium vitæ dolor est, dolor exitus ingens,
Sic medium dolor est, viuere quis cupiat?

English,

The beginning of mans life is griefe and miserie, the end of it griefe and miserie, and the middle nothing but griefe and miserie, which conioynes both the middle and end, and makes one compleat masse of sorrow of all; of which we may say as one sayth:

What ioy to liue on Earth is found,
Where griefe and cares doe still abound?

And therefore the more firmly to fixe this Exhortation, againe hee sayth, Young men heare mee an old man, that being a young man heard old men, and haue both by relation and experience found the truth hereof.

Q. *What sinne is that, which by making others contemptible in a mans owne eyes, makes his owner contemptible in the eyes of God?*

A. Pride,

A. Pride, a sinne so much beaten against by the Learned of all ages, that it is admired how it hath preserued a life so flourishing to these times of ours.

A Pithy *Ænigma* whereof to that purpose is here infixed.

O —			*Be,*
Mors			*Te,*
Cur —			*Bis.*
Deus —		SVPER	*Nos,*
Negat			*Bis,*
Vitam			*Nam?*

Englished.

O proud Man,
Death is aboue thee:
Why wilt thou bee proud,
Seeing God aboue vs
Denyes to the proud
The life aboue?

Further motiues for humilitie.

If these deiect thee not, then consider a little further with me, whither thy life will leade thee, which is to death; and whither death will carry thee but to Iudgement.

But before wee come to speake of the Iudgement, let vs a little consider Death.

Mors antrorsum, & retrorsum considerata.
Death considered backwards and forwards.

Mors

Mors solet innumeris morbis abrumpere vitam M
Omnia mors rostro devorat ipsa suo O
Rex, princeps, sapiēs, servus, stultus, miser, ege R
Sis quicunque velis, pulvis & umbra eris S

Englished,

The many sorrowes that are heyres to breath,
And Twins adioyn'd to it, are freed by Death:
With whose impartiall sythe, the wise, the iust,
Princes and Kings are all mow'd downe to dust.

Q. *What is there concerning the last Iudgement?*

A. *Iudicabit iudices Iudex genera-* }
Ibi nihil proderit dignitas papa- } *lis.*
Siue sit Episcopus, siue Cardina- }
Reus condemnabitur, nec dicitur qua- }

Ibi nihil proderit multa allega- }
Neque accipere, neque replica- } *re.*
Nec ad Apostolicam sedem appella- }
Reus condemnabitur, bene sciens qua- }

Cogitate miseri, qui & quales es- }
Quid hoc in judicio dicere potes- } *tis.*
Quo nec erit codici locus nec diges- }
Christum Iudex Damon actor, reus tes- }

Engli-

Englished,

Before this Iudge all Iudges must appeare,
Despite their Greatnesse, Dignity or place,
For to be iudg'd as they haue iudged here,
Where feare nor friendship Iustice shall out-face.

Excuses there t'alledge will be but vaine,
As to appeale vnto the Sea of Rome,
For there the guilty though he much doe faigne,
Shall not peruert his justice nor his doome.

Weigh then most wretched man, thine own estate
How in this judgment thou maist stand vpright:
Where shall no booke bee opened to relate,
But euen the conscience shall it selfe indite.

Which that thou mayst the better doe, learne to put this counsell of S. *Bernard* into practice, where he saith:

Non sicut amo, non sicut odio, non sicut timeo;
sed sicut inuenio, judico.

Which is,

I judge not as I loue, I hate or feare;
But sentence on the truth of what I heare.

Q. *What shall bee the last words that shall be spoken in this world?*

A. Come yee blessed, Goe yee cursed, &c.

Aspera vox ite, sed vox benedicta venite,
Ire malis vox est apta, venire bonis.

From

From which bitter word, I pray with Saint *Bernard*, Deliuer me O Lord in that day.

Q. *What Language according to the coniectures of some learned, shall wee speake in the world to come?*

A. The Hebrew, a language that Christ himselfe spake in this world, and the most ancient, and most sacred of all other, being spoken by *Adam* and *Eua*, and which was not changed at the confusion of *Babel*: the next whereto is the Greeke, as most rich; then the Latine, most copious.

Q. *Which of all the Psalmes of* Dauid *is the longest and which the shortest?*

A. The shortest is the 117. the longest the 119. the one consisting of 155. Verses, reckoning 4 Lines, where the meeter ends, to a Verse, as the other of two Stanzes.

Q. *Which of all the Psalmes of* Dauid *is the most mournefull and compæssionate?*

A. The Psalme 77.

Q. *What Psalme is that the wicked, nay the very Deuils themselues, according as* Athanasius *writeth, tremble and quake to heare read, or recited?*

A. 68. *Psalme*, Let God arise and see his enemies scattered.

Q. *How many Innes or lodgings did the*

Some

Sonne of God vse in this world?

A. Foure.

Prima domus Christi, fuit alvus virginis almæ;
Altera præsepe, crux tertia, quarta sepulchrũ.

Englished.

Our Sauiours first house was the Virgins womb;
Second his Stall, third Crosse, and fourth his Tombe.

Q. Since many other birds resort to the dead carkasses, as Crowes, Prognostications of weather, and vultures that presage death and battell; it remaines to consider why it pleased the wisedome of God, onely to name the Ægles, as it is in the Text: Where the dead carkasses are, thither will the Ægles resort?

A. It is answered, For that by those hee would figure out vnto vs the condition of the godly; for as the Ægles flye the highest of all other Birds, so must the faithfull Christian soare vp with wings of Contemplation, and though sometimes they stoope to the occasions of the world, yet their conuersation must bee on high; and as the Ægles are said to be sharpe sighted, and can behold the piercing beames of the Sunne, so must the true beleeuer with vndazled eyes behold the Sonne of righteousnesse more splendant rayes, euen the Sonne that made the Sunne:

And

And as the Ægles are fed with dead carkasses, euen so must the faithfull Christian feed vpon the crucified body of CHRIST.

Q. *What part of the earth was neuer seene but by foure kind of Men?*

A. The bottome of *Iordane*, and that when God diuided the Waters: which was done once by *Moses*, after by *Ioshua*, then by *Elias*, and last of all by *Elizeus*.

Q. *Whereupon doth the foundation or base of the Earth consist, or vpon what doth it rely?*

A. It is a secret, sought of all men, vnknowne of many, and perceiued of few: to which yet wee answer from the Scripture, That the base and huge weight thereof relies on nothing: and *Iob* himselfe testifies, vpon no materiall thing, but is only supported by the power of God himselfe.

Q. *What is thee that beares all, formes all, nourisheth all, increaseth all, creates all, buries all, and receiues all into her againe?*

A. The Earth.

Q. *Whether doth it waxe old or not?*

A. All Writers doe agree, and one age testifieth vnto another, that it waxeth old, as doth a Garment, or the Birth of a woman: and experience it selfe finds, that both in the fruitfulnesse, the strength and operation of

Herbes,

Herbes, Plants, and Vegetables, the defect and decay thereof is dayly seene, and the lessening of the operation and vertue most sensibly perceiued, in the languishing dolor of many incurable Diseases.

Q. *Wherefore doe the Iewes breake the Glasse in which the Bride and Bridegroome drinke?*

A. To admonish them, that all things are transitorie and brittle, as that Glasse, and therefore they must bee moderate in their pleasures and desires.

Q. *Wherefore haue all Iewes a ranke smell, or sauor?*

A. Some thinke, because they are of a bad digestion; others thinke, because they vse not labour, nor exercise, but liue by Vsurie: some thinke, the wrath of God vpon them, the immediate cause. Howsoeuer, they haue beene a people strangely dispersed ouer the face of the Earth, slaughtered and tormented in all Countries, *France*, *Spaine*, *Portugall*, *Germanie*, and *England*. Some of their offences were, washing and clipping the Kings Coyne, circumcising and stealing of Christian children, and pricking them full of holes for their bloud, which they conceited would cure the Leprosie and ranke smell both of their

breath

breath and skinne. In King *Johns* time, they were fined at 10000. Markes a man, vpon penaltie of not payment, to lose their teeth: an old Iew had sixe of his teeth pulled out, because he refused to pay his fine. Many thousands of them were slaughtered in diuers Kingdomes, vpon a rumour spred, that they had poysoned all the Wells in those Countries: And where-euer they liue at this day among Christians, they liue in subiection and slauerie to them they most hate.

Q. *What Countrey in the World is the most desolate and solitarie?*

A. The Countrey of the *Sodomites*, where Sathan wonne so much ground, that whereas according to *Strabos* description, stood thirteene Cities, situate vpon one of the most fruitfull Soyles in the whole Earth, euen a second *Eden*, or Garden of Paradise, for pleasure and beautie, whence sprung those clustring Grapes from those Vines of *Engeddi*, so renowned in Scripture, stands not now one of those Cities, to magnifie her selfe aboue her fellowes; but all with *Sodome*, the Lady of them all, desolated and destroyed: not one stone left vpon another, nor no other witnesse of their sometimes being, more then the dire smell of fire and brimstone,

the

the heauy iusticers of GOD that destroyed them: and for the fruit of that Vine that made glad the heart of man, in them peruerted from his true vse to Sinne and Drunkennesse, are onely found now Apples of a beauteous appearance, but touch them, and they are but ashes, and of a sulphurous sauour, an Ayre of so poysonous a vapour aboue, that (as Historiographers write) stifles the Fowles that flie ouer it, that they fall downe dead, and the Fishes likewise in that dead Sea vnder it, poysoned as they fall in, or floate from the siluer streames of *Iordane*, that thence empty themselues into that sulphurous Lake.

There are foure kinde of men that lay claime to their owne and others, and but some rightly, and these are they:

1. The first saith, That which is mine is thine; and that which is thine is mine: and this is the Ideot.
2. The second saith, That which is mine is mine, and that which thine is thine: and this is the indifferent man.
3. The third saith, That which is mine is thine, and that which is thine is thine owne: and this is the godly man.
4. The fourth saith, That which is thine

is

is mine, and that which is mine is mine owne: and this is the wicked man.

Christ all, and without Christ nothing.

Possidet ille nihil, Christum qui perdidit vnum.
Perdidit ille nihil, Christum qui possidet vnum.

Q. What doe we owe vnto our Neighbour?

A. Three things, that is to say:

Nostrum { *vosse* / *posse* / *valle* } *in* { *consilijs.* / *subsidijs.* / *desiderijs.* }

To counsell, to Assist, to desire his Good.

Three things are most precisely necessary for euery Christian man, and what they are:

Faith, ——— *Without* { *GOD.* / *our Neighbour.* / *our selues.* }
A good Name, { *Which* / *We cannot please* }
A good Conscience.

Of the latter of which one writes:

O vita secura, vbi est conscientia pura,
O life secure, that hath the conscience pure.

Q. Why doe young men many times say they are younger then they are, and old men they are older then they are?

A. This doth youth, that he may seeme to preserue the flower of his youth the longer: this doth age, to regain more reuerence and authority, but either foolishly.

Q. *Hee*

Q. *He that learnes from youth, who doth hee resemble?*

A. He that eates Grapes before they are ripe, and drinkes wine before it be setled.

Q. *But who doth hee resemble that drawes his precepts from old men?*

A. He that eates ripe grapes, and drinkes old wine; for, *Seniores sunt iuniores, incipientes insipientes.* And likewise much the more, *Qua laboriosa fuere iuventutis studia, ea sunt iucunda senectuti otia.* Whose studies were more painefull in youth, their pleasures are more perfect in age: for in the largenesse of knowledge is the sweetnesse of life; and therefore neither in youth nor age should we thinke our selves either to young or to old to learne, but with the resolution of that Father say, *Etsi alterum pedem in sepulchro haberem, adhuc discere velim.*

Learning would I desire, and knowledge crave,
Though I were halfe sepulchred in my grave.

---

2. HERE-

2.

HEREAFTER FOLlow certaine mixt Philosophicall Questions, more various, and of greater liberty.

Q. CHRIST *bids vs bee Wise as Serpents, wherein consists the Wisedome of Serpents?*

A. 1, That in the Spring she casts her old skin, to inuest her in a new.

2, That she will defend her head aboue all things.

3, That she stops her eare at the voyce of the charmer

4, That carrying poyson alwaies in her mouth, she euer exposeth it before she drinks of whom the *Poet* wittily thus writes:

Vt nulli nocuisse velis, imitare Columbam:
Serpentem, vt possit nemo nocere tibi.

English.

That thou no hurt of other men mayst take,
Bee Wise as Serpent for thine owne deare sake:
That against others thou doe not offend,
The Doues offencelesse nature apprehend.

Q. Whether may the Warmth of Veluet or Friſe be more comfortable? or Whether the continued pleaſures of great men, or the ſeldome, yet ſometimes pleaſures of poore men, be more delectable? or Whether great men take more content in their great pleaſures, then meane men in their leſſer?

A. The warmth or health to the bodie is all one; though Veluet haue the ſuperioritie for Ornament, it hath not therein for vſe. And as for the great pleaſures of great men, being dayly and common, are not thought ſo delectable, as the ſeldome recreations of the meane, but rarely and deſiredly afforded. In meane ragges (wholeſome, though not coſtly) the poore may be as much, nay, are (for the moſt part) more delighted; ſleepe as ſoft on their Beds of Flockes, as the other on their Pallets of Downe; for all content, or diſlike, is of our owne making: for ſo good or ill an Artiſt is Imagination, that it will turne Friſe into Veluet, & Veluet into Friſe: for as the Imagination ſhall be flattered, ſo the Senſes are perſwaded, and ſo it is enioyed. And therefore I conclude, that that content which oftentimes lodgeth not vnder a golden-fretted Roofe, may be found napping vnder a thatcht-patcht Cottage.

Q. *Why*

Q. *Why are not Riches, in their flight, said to take themselues to the Wings of a Cocke, or a Hawke, or some other tame Fowle, but to the Wings of a Swallow?*

A. Because the Cocke and the Henne, and the Hawke, and such like, are domesticall creatures; and though sometimes they step aside, yet may oftentimes againe be found, as the Hawke sometimes by her bells, when the Swallow passeth away vnrecouerably.

Q. *How many, and What Creatures are those that liue onely without meat?*

A. Foure: the Camelion by the Ayre, the Want or Mole by the Earth, the Sea-Herring by the Water, the Salamander by the Fire; vnto which, may be added the Dormouse, which liues partly by sleepe.

Q. *What is the reason that Herbes, that are planted in the Earth by the industrie of man, grow vp so slowly, and prosper so leysurely, though well manured, and excellently applyed euery way, when as Weedes and such like shoote vp hastily of themselues, without eyther tillage or toyle?*

A. It is answered, that the Earth is to the one a Step-mother, to the other as a naturall Parent: and therefore to those which are her owne legitimate and truely, shee

lends the more nourishment, when to the other, but as bastards, shee withdraweth it from them.

Q. *Why are Cats and Whelps brought forth blinde?*

A. Because that drawing neere to their maturitie and ripenesse, they wound & pierce the Matrix with their clawes, whereupon by their Dams they are hastily and imperfectly cast out before their time.

Q. *Why doth blood issue afresh from an old member, or Wound, many dayes before made and dryed vp, the Murtherer approaching neere vnto it?*

A. Our Naturalists obserue diuers naturall causes to the effecting of the same, which for their vncertaintie, we meddle not withall; but thus conclude, that Murther shall not be concealed, or vnreuenged: and to that end, the blood of the slaughtered cryes for vengeance at the hands of God; which God so regarding, by that meanes answers, to approue to man what often seemeth doubtfull otherwise.

Q. *Why doe the affections of Parents runne vpwards to their Children, and not their Childrens runne downewards to them?*

A. Euen as the sappe in the root of a Tree ascends

ascends into the branches thereof, and from the branches returnes not into the root againe, but runnes out from thence into seede; so Parents loue their Children: but Children so loue not their Parents; but their affections runne forward, to a further procreation: Whereby it comes to passe, that one Father with more willingnesse brings vp ten Children, then ten Children in his want sustaine one Father.

Q. *How is it, that there be many more Women in the World then Men?*

A. Some thinke, because Women are exempted from the Warres, from the Seas, Imprisonment, and many other troubles and dangers of the Land, to be a reason sufficient: so, others likewise there are, that thinke this may be a reason, because in the whole course of Nature, the worst things are euer most plentifull. To which effect, *Plinie* tells a storie of a certaine Field-Mouse, that euerie moneth brings forth thirtie, when the Elephant, a creature of vse and seruice, is three yeeres in trauaile with one.

Questions of the Earth.

Q. *How many miles is the Earth in Circuit?*

A. It is vncertaine, and cannot rightly be defined: for as the Lord sayth, Who hath measured the Earth? Yet the Mathematicians and Astrologians are of opinion, that it is foure times 5400. miles: but howsoeuer, in respect of the Heauens, they conclude it but a Point, where euery Starre in the eight Sphere is esteemed bigger then the whole Circumference thereof; where, if the Bodie of the Earth should bee placed in the like splendor, it would hardly appeare: Yet, as sayth a Father, we make of this little so great a matter, so admiring this miserable Dust; on which, not onely wee, that are but Dust and Wormes, doe creepe, but also many other Wormes and Beasts besides: And yet this Point is diuided among Mortalls into many Points, and with fire and sword contended for, and sought; and many are so besotted therewith, that they would exchange for a Mote of this Point, their part of Heauen, could they meete with a Chapman.

Q. *Where is the Center, or middlemost part of the Earth?*

A. At *Delphos*, as the Ancient would haue it: to which purpose, *Strabo* tells a storie of two Eagles sent from *Ioue*, one from the East, and another from the West, which met

met at *Delphos*. Some are of opinion, that it is neere the Mount *Taurus*; *Ptolomeus* thought it vnder the Equinoctiall; *Strabo*, at *Parnaſſus*, a Mountaine in *Gracia*: *Plutarch* was likewiſe of that opinion. But moſt of our Eccleſiaſticall Writers haue thought *Iudea* to be the middle of the Earth, and *Hieruſalem* the very Point and Center: of which opinion, was S. *Hierome*, *Hillarius*, *Lyra*, and others; according to the Pſalme; *God hath wrought ſaluation in the middeſt of the Earth*, that is, at *Hieruſalem*, by his Paſſion. Yet, in reſpect of the whole World, there is no place properly the middle, becauſe it is round.

Q. *Wherefore is the World round?*

A. Becauſe that it, and all therein, ſhould not fill the heart of man, being a triangle receptacle for the holy Trinitie.

Q. *How farre is the Eaſt diſtant from the Weſt?*

A. A dayes iourney, for the Sunne paſſeth betweene them euery day.

Q. *Whether is the Water or the Earth the greater?*

A. It is anſwered, the Water is bigger then the Earth, the Ayre bigger then the Water, and the Fire bigger then the Ayre.

Q. *What comparison is there betweene the Sunne, and Vertue?*

A. So much, that when as the Sunne is at the highest, the lesser shadow doth it cast vpon the Earth, as the neerer thereto the greater: so Vertue, the more high and eleuate it is, the more it shines vnseene, vnlesse to it selfe, and such as participate in the fruition thereof; as that other, the more vnreall and declining, a greater, but a worser light to the World.

A certaine old Doctor of the Church compared the Old Testament and the New to the Sunne and the Moone: the Old borrowing Light from the New, as the Moone from the Sunne; the New being wrapped vp in the Old, and the Old reuealed in the New.

Q. *What is the highest of all things?*

A. The Sea is higher then the Earth, the Ayre higher then the Sea, the Fire higher then the Ayre, the Poles higher then the Fire, GOD higher then the Poles; higher then GOD, nothing.

Q. *What may the World most fitly be compared vnto?*

A. To a deceitfull Nut, which if it be opened with the Knife of Truth, nothing is found within it, but vacuitie and vanitie.

Q. *Si*

Q. *Si fugio sequitur, si me fugit illa sequenter.*
Res mira & varia est, dic mihi quaeso quid est?

English:

If I her follow, shee mee flyes;
If I her flye, shee followes mee:
A thing most strange and various 'tis.
I pray you tell mee what it may bee?

A. The Rainebow, which seemes to varie in colours, according to the variation of the minde of him that beholds it.

Q. *What times are we chiefely to select to our selues for the ordering of our affaires, and as the most conuenient for that purpose?*

A. The Morning, and the Euening: in the Morning, to propose what wee haue to doe; in the Euening, to consider what wee haue done, and effected: so that wee may husband our time in the early and wise disposall and accomplishment of our affaires. And next,

That wee may also haue the first of these golden Verses on our side, and the other either frustrated, or not strongly against vs, which ensue, as followeth.

And first for our early rising, and the Morning:

Sanctificat, ditat, sanat quoq; te, surgere mane.

Engliſhed:

To riſe betimes, hath ſtill beene vnderſtood
A meanes t'enrich, make wiſe, preſerue pure blood.

For the ſecond:

Omnia ſi reputes tranſacta tempora vitæ,
Vel male, vel temere, vel nihil agit homo.

Engliſhed:

Survey all times, and their ſwift progreſſe ſcan,
Raſh, bad, or nothing in them's done by man.

Q. *Whether throughout the whole yeare are there more cleare or cloudie dayes?*

A. The drie are more then the rainie; cleare, more then the cloudie: according to the Poet,

Si numeres anno ſoles & nubila toto,
Inuenies nitidum ſæpius eſſe diem.

Number the dayes, the cloudie and the cleare,
And thou ſhalt find more faire then foule i'th' yeare:
But Womens Beauties if thou ſo compare,
Then greateſt numbers are more foule then faire.

And yet ſayth one:

Who takes a Woman foule vnto his Wife,
Doth pennance dayly, yet ſinnes all his life.

Q. Whe-

Q. *Whether are ſome dayes to be accounted infortunate, or not, as in our Kalender are ſet downe?*

A. They are not: as in the Countreymans Counſellor here enſuing, is further to that purpoſe related. And therefore *Heraclitus*, not without cauſe, blames *Heſiod*, for his diſtinction of dayes good and euill, as if he were ignorant that all dayes were alike. To which purpoſe, is here annexed the noble courage and reſolution of *Lucullus* the Captaine: who, with no leſſe happie euent then ripe iudgement, being endangered by an enemie, and vpon an ominous day, as his Souldiers termed it, likely to haue been ſurpriſed; animated them on notwithſtanding to a famous reſcue and victorie, with this perſwaſion, That giuing the onſet with reſolution, they ſhould change a blacke day to a white: and the ſucceſſe was anſwerable.

Q. *Whether is the cuſtome lawfull, or not, that is commonly vſed for the celebration of our birth-dayes?*

A. The Heathens in ancient times had this cuſtome in great eſteeme and reue ence; and in ſome meaſure we may be i n tators of them: but how wee ſhould celebrate ours, Saint *Auſtine* hath giuen vs a Rule, that is,

with

with thankefulnesse and reioycing in God, that he would haue vs borne to be Temples consecrate to him; then truly reioycing, when we finde in our selues a willingnesse and perfection in some measure to goe forward, and endeauour the end of our Creation, which is the seruice of God: vnto the which, vnlesse wee referre our whole care, wee shall haue small cause of reioycing, but rather to wish wee had neuer beene borne. And most of the Fathers are of opinion, that none of all the Saints thus celebrated their birth-dayes, but wicked Princes, as *Pharoah*, *Herod*, and the like.

From Heathens, wee descend a moment to the Pope, and *Rome*.

Q. *The Pope borrowes two Prerogatiues from the Apostles, and what are they?*

A. Saint *Peters* Keyes, and Saint *Pauls* Sword: that which he cannot enter into by the one, he may enforce by the other. After the example of *Julius* the second, Pope of *Rome*: who leading his Armie along by the Riuer *Tyber*, threw therein his Keyes, saying; *When* Peters *Keyes profit vs nothing, then come out*, Pauls *Sword*. And how it is drawne at this time, the World takes notice, as against *Venice*, *France*, the Duke of *Ferrara*,

rara, and in an hurly-burly, vnsheathed throughout all *Italy*: The Dogge, that with shut eyes barkes against all Truth.

Q. *Tell me, in the vertue of holy obedience, What garments were they, that preserued their wearers from the Deuill?*

A. The Garments of S. *Francis*, as the Papists tell vs: as if the Diuell could not as well know a Knaue in a Fryars Habit, as in any other.

Q. *What is the reason, of all other things, that the Pope christens his Bells; they hauing many times that preheminence, before Men?*

A. That the sound of them might driue Deuils out of the Ayre, cleare the Skies, chase away Stormes and Tempests, quench Fires, and giue some comfort to the very Dead; and the like.

To which purpose, heare the Bells ring out their owne Peale.

En ego Campana, nunquam demintio vana,
Laudo Deũ verũ, plebem voco, congrego clerũ,
Defunctos plango, viuos voco, fulmina frango,
Vox mea, vox vitæ, voco vos, ad sacra venite.
Sanctos collaudo, tonitrua fugo, funera claudo,
Funera plango, fulgura frango, sabbatha pango:
Excito lentos, dissipo ventos, paco cruentos.

En

Englished:

Behold, my vses are not small,
That GOD to prayse, Assemblyes call:
That breake the Thunder, wayle the Dead,
And cleanse the Ayre of Tempests bred;
With feare keepe off the Fiends of Hell,
And all by vertue of my Knell.

Q. *What Number was the most fatall to* Rome?

A. The fixt Number, according to the Verse ensuing:

Sextus Tarquinius, Sextus Nero, Sextus & iste
(scilicet, Papa Alexander 6.)
Semper sub sextis perdita Roma fuit.

What other Names or Numbers to her wonne,
In the fixt still she lost, was Rome *vndone.*

Q. *What Inscription or Motto was that (according to the Fiction) which* Martin de Asello *fixing ouer his Gate, by reason of the false pointing of the Painter, cost him his Bishopricke?*

A. *Porta patens esto nulli, claudaris honesto.* Where the Painter mistaking himselfe, made the Point at *nulli*, and so made it, *Gate be open to none, but shut out all honest men.*

The Pope riding that way, before *Martin* had

had corrected his Inscription, taking it for profest knauerie, discarded him of his Bishopricke (as it was wonder) and placed another in his House; who kept the Inscription still, but onely altered the Point, and made it thus:

Porta patens esto, nulli claudaris honesto.

Adding thereunto:

Ob vnum punctum carust Martinus Asello.

Gate, open to the good, and shut out none;
For one poore Point, is all from Martin *gone.*

Q. *There is a certaine thing that hath not the Art of Numeration, neyther knowes the order of Time how it passeth, and yet least wee should be ignorant, or the time should deceiue vs, it instructs vs both carefully?*

A. A Clocke: vpon which, one thus writeth:

Qui nescit quo vita modo volat, audiat horas;
Quam sit vita brevis nos docet ille sonus.

He that would know how Minutes steale away,
That peece vp Houres, that patch out the Day;
This trustie Watchman, to supply our need,
Proclaimes our liues short span, in their swift speed.

Q. *What*

Q. What are the natures and diſpoſitions of the foure Elements?

A. The Earth is dry, the Water cold, the Ayre moyſt, and the Fire hot.

Q. Which is the higheſt of thoſe Elements?

A. The Fire, whoſe nature is euer to mount vpward, and if you turne it downeward, it goes out thereupon. Thence proceeds S. *Chryſoſtomes* admiration, that the Rayes of the Sunne, in nature hot, in quality glorious, doe ſhoot downeward, ſo contrary to the fire.

Q. What fire is that that ſometimes followes, and ſometimes flyeth away?

A. An *Ignis fatuus*, or walking fire, (one whereof keepes his ſtation this time neere *Windſor*,) the pace of which is cauſed principally by the motion of the Ayre; for the ſwifter one runnes, the ſwifter it followes, the motion of the ayre enforcing it.

Q. What thing is that moſt uſefull and precious in the World, that produceth another of no vſe nor goodneſſe at all?

A. Fire, from whence proceeds ſmoake, of which *Lipſius* writes:

Ignis tolle à fumo vt abſis à fumo.

Q. What Coales doe longeſt of all other preſerue fire?

A. The

A. The Coales of Iuniper, of whom it is reported that they haue kept fire a whole yeare together, without ſupply or going out.

Q. What is that which being the heavieſt and hardeſt of all things, yet yeelds both to the extremity of Fire and Water?

A. A Stone, that Fire melts, that Water weares, that Time conſumes.

Which cheares the Ploughman With increaſe-full crops?
And Waſtes huge Stones With little water-drops.

Q. What ſtone of all others is the greateſt Wonder?

A. The Flint ſtone, that preſerues fire within it, a wonderfull ſecret and benefit to man.

Q. What is that which being firſt Water, afterwards aſſumed the forme of a ſtone, and ſtill retaynes it?

A. The Chriſtall, congealed by Froſt.

Q. What ſtone is that that yeelds neyther to the fire, nor to the hammer?

A. The Adamant, which as our Naturaliſts obſerue, is diſſolued onely by Goates blood: whereupon S. *Chryſoſtome* writes, though the heart of a ſinner be more harder

then

then an Adamant, yet will the blood of Chriſt mollifie it.

Q. *Whether haue ſtones a vegetatiue life or no?*

A. This if wee doubt, our Pioners and Mineraliſts will reſolue vs, who find out by experience, that although Minerals bee buried deepe in the earth, yet through diuers veynes and channels, ſucke in moyſture and nouriſhment, as doe Plants and Trees: and that they doe likewiſe increaſe and grow, though in a ſlower progreſſion and degree then other things, is probable and certaine.

Q. *Is there a difference of prerogatiue amongſt ſtones?*

A. It is anſwered, there is; For the ſtone in the Altar hath more honour then the ſtone in the ſtreet. For the one is kneeled vnto with deuotion, the other troden on by the feete.

Q. *Which is the moſt precious ſtones for mans vſe?*

A. The two Milſtones of the mill, of which the one neuer ſtirres, the other neuer lyes ſtill.

Q. *What Birds of all other are the moſt gentle, and the moſt innocent?*

A. The Doue for gentleneſſe and ſimplicity,

city, is commended in Scripture, for the Doue is among Birds, as the Sheepe is among beasts, from whose kind, no hurt proceeds to man, being a sociable creature for his seruice; of whom it is obserued that hee yeelds vp his life for the sustenance of man, sobbing it out with a kind of meeknesse and patience, more then any other creature: and for his vse there is nothing vnnecessary for our seruice in the whole composure of him: his flesh being good for meate, his guts for the strings of Instruments, his dung to inrich the field, his wooll for cloath, so nothing superfluous: So likewise the Doue, a patient not an offensiue Creature, without beake or tallants of oppression, hauing no other defence against her enemy, the Hawke, and such like, more then the swiftnesse of her wing: according to the Poet:

Felle Columba caret, rostro non ladit,
Possidet innocuas, puraq; grana edit.
Her food is graine, her beake doth not offend,
No gall this creature hath, nor no bad end.

And therefore they hate the Hawke, as it is sayd, because of his beake.

Odimus Accipitrem quia semper vinit in armis.
We hate the Hawke, & feare him neare or farre
Because his beake still threatens to vs warre.

Q. Whence

Q. *Whence proceeds the mourning of the Doue?*

A. For feare of the miscarrying of her young, which shee is so fruitfull in, that shee brings forth euery moneth, or at least layes Egges: they ioyne their beakes in the way of loue, and conceiue by billing.

Q. *What Birds of all other are the most rauenous?*

A. The Ægle, the King of birds, of whom it is deliuered, that they neuer dye by old age or sickneſſe, but by famine, and that by reason of the vpper part of her beake so inclasping the vnder, that shee cannot open her mouth to receiue her food. *Elianus* writeth, that the feathers of the Ægle, put among the feathers of other birds, doe consume and waste them away, as doe the euill gotten goods of some rich oppressor, not only themselues, but together the whole lumpe some whereof were well or much better gotten. To which purpose S. *Chryſoſtome* saith, a few riches euill gotten will not only waste themselues, but consume away those that are well gotten. Of which one writeth: *De bonis male acqueſitis vix gaudet tertius hæres.*
Of Piles of wealth raisd by vniust Extortion,
The third heyre seldome doth inioy his portion.

Q. *Why*

Q. *Why is the Ægle spred in the Emperours Armes?*

A. Some thinke it was so giuen vpon a compact betweene the Emperour of *Germany* and *Constantinople*, vpon an agreement betweene them, that the succeeders in the *Germane* Empire after *Charles* the great should be called Emperours of the West, as as the Emperours of *Constantinople*, Emperours of the East; and so the head should looke both wayes, as the verse seemes here to confirme it:

Picta biceps Aquila, hinc occasum, hinc aspicit ortum:
Alter, ait, nostri est Cæsaris, alter erit.
The Ægle spred, had this and riper scope,
To eye both present, and the future hope.

Q. *What Bird is that that hath the faireſt feathers, but the moſt helliſh voyce of any other?*

A. The Peacocke, whom the Poet termes to bee,

Angelus in penna, pede latro, voce gehenna:
A bird that hath an Angels plume,
A Theeuish pace, a Helliſh tune.

Pliny writes, that the Peacocke enuying the profit of man, deuoures her owne dung, leſt hee ſhould make vſe of it.

Q. What

Q. What birds in the Scripture doth God preferre before wicked men?

A. The Kite that knowes her time, as doth the Turtle, the Swallow and the Storke.

Q. What birds are most perfect Heraulds of the Spring?

A. The Swallow and the Cuckoe.

Q. Is there any thing more of obseruation in the Swallow?

A. There is; and this is very obseruable of her, the discretion shee vses in feeding of her young, when hauing fiue in her nest, shee euer begins at the eldest, and so by degrees goeth ouer the rest, that all may haue alike, and none be forgot. In the winter shee flies not away, as it is reported of her, but is found to lie in her nest as dead, and to reuiue againe with the approaching warmth of the Summer, which some take to bee an Enbleme of the resurrection.

Q. What bird of all other is the most sweetest in voyce?

A. The Nightingale, who as *Pliny* notes, euer sings sweetest notes in the hearing or presence of man: and the reason is, as the fiction leads vs, for that the Cuckoe and the Nightingale, two quiristers of that season, in some ripenesse of the Spring, wherein they both

both take their tunes, which is moſt chiefely from the middle of Aprill to the end of May, fell into a controuerſie of the excellency of their voyce and note, which diſſention grew ſo farre, that it could no bee ended without an vmpire, vnto which the Aſſe was choſen, as thought a fit Iudge, by reaſon of his long eares, quicke hearing and preſence; by whoſe iudgement the Cuckoe was preferred. becauſe her note was eaſie and plaine to his capacitie: the Nightingale thus caſt, appeales to man for her cenſure, and where euer ſhee ſees him attentiue, there ſhee runnes into the variety of her moſt excellent Ditties.

Q. *What in times paſt was the controuerſie for beauty or excellency betweene the Crow and the Gooſe?*

The Crow ſayes:

Altera me in terris non eſt fœcundior ales.
In all the earth no Bird then I more white.

The Gooſe anſwers:

Tu me plus loqueris, plus ego ſcribo tamen.
Though leſſe I ſpeake then thou, yet more Ile write.

And concerning the Parrot, *Ariſtotle* was of opinion, that ſhee would ſpeake more, and better then ſhe doth, if ſhe drunke but wine.

Q. Wh

Q. *Who were those among men that attempted to flye like Birds?*

A. *Icarus* and *Dedalus*, and of late an *Italian* that flew from the top of S. *Markes* Tower in *Venice*, and did it without hurt: besides, an Englishman that offered to vndertake to flye ouer the *Thames*, but afterwards hee flew from his purpose, and did it not: and as I haue heard since, hee is flowne ouer the Sea in a ship.

Q. *Who are the most merry, the most free, the most mad, and the most blessed in the world?*

A. The most merry are popish Priests, that sing when others weepe, both before they dye, and after they are dead.

The most free are Physitians, that are only licenced to kill without punishment, so that what is death to others, is gaine to them.

The most mad are nice Gramarians that fight about vowels, and for ayre and sound, and with as much bitternesse as the *Turke* against the *Rhodes*.

The fourth are the poore that are blessed, to which I incline, though with *Agur* I pray to giue me neyther pouerty nor riches, but contentednesse.

Though *Ouid* could say concerning their blessednesse:

Non tamen hoc tanti est, pauper vt esse velim.
Though blessings bee, for them in store,
To bee their heyre I'de not bee poore.

Q. *Wherefore haue Gramarians formed 3. Genders in Art, seeing there are but 2. in Nature: or why doth not Nature bring forth things of the Neuter gender as well as of the Masculine and the Feminine?*

A. Let him tell the cause of that who can, or if hee cannot, let him seeke out another *Palemon* that can vntie this knot, for my heyfer shall not plow this.

Q. *What is that which knowes not it selfe to speake, vnderstands not a voyce, yet conceales not, but repeates the voyce of him that speakes?*

A. Eccho, the daughter of the Ayre and Tongue.

Q. *What may come into thy minde by recoraing these fiue Musicall vowels:*

VT RE MI FA SOL LA?

A. The custome of Drunkards, for when they drinke.

Incipiunt in	*Vt, & bibunt*	*Vtiliter,*
	Re,	*Regulariter,*
Pergunt in	*Mi,*	*Mirabiliter,*
	Fa, & bibunt	*Familiariter,*
	Sol,	*Solemniter.*

Desinunt in La Mi, quia exitus Lamentabilis & Miserabilis.

Englished.

They beginin	Vt, and drinke	Sauingly.
	Re,	Regularly.
	Mi,	Miraculously.
They hold on in	Fa, drinking	Familiarly.
	Sol,	Solemnly.

And ending in La Mi, because the end is Lamentable and Miserable.

Q. *What Creatures are those, some liuing, and some dead, that rule all the World?*

A. The Sheepe, the Goose, and the Bee: for the Sheepe yeelds parchment, the Goose quills to write it, and the Bee waxe to seale it, according to these Verses:

The Bee, the Goose, the Calfe,
doe so maintaine the might:
Of Monarchs, Kings and States,
that wrong surprise not right.
The Bee brings Sealing-Waxe,
the Goose our Writing-quills:
The Calfe his Parchment-coate,
for Deeds and Dead-mens-Wills.

Q. *What Creatures are those, that are both in the Heauens, in the Earth, and in the Sea?*

A. T

A. The Dog, and Serpent or Dragon, according to the Poet:

Latrat in ade Canis, nat in aquore, fulget in astris.

Though more confined creatures more doe pine,
The Dogge in House, Sea, Skie, doth barke, swim, shine.

Q. Whether are there more or greater liuing creatures bred on the Earth, or in the Sea?

A. In the Sea (as all writers testifie and agree vpon) and this moreouer they adde, that there is no creature on the Earth, that hath not his like in the Seas: and yet there are many in the Sea that the Earth can not paralell, nor any other place; and beside, with this good difference, that those creatures that are hurtfull on the Earth, in the Waters are not so, as the Snakes and such like there are without their venome, and offenceleſſe.

Q. What is that which nothing being more heauier of it selfe, yet nothing more moueable, and if you keepe it not within bounds, seuers it selfe into many particulars, yet after runnes into one lumpe: and beeing it selfe vnchangeable, changeth and altereth the forme and colour of things?

A. Quickſiluer.

Q. *What Herbe is that which preſents the forme of a Man?*

A. The Roote of the Mandrake.

Q. *Whether it is of truth, or not, that is vulgarly reported, That thoſe that digge this Root eſcape not without death?*

A. Nothing leſſe: yet hath it of it ſelfe a ſoporiferous nature, to procure ſleepe (drunk, or applyed euen as *Opium*) to death.

Q. *What creature is that, which at once brings forth, nouriſheth her young, and goeth with young againe?*

A. The Hare, that fearefull and purſued creature; of whom, according to *Pliny*, the males bring forth as the females: vnto which no other creature may compare in fruitfulneſſe, but Conies, thoſe cunning Pioners, that haue vndermined and ſubuerted Citics, and the Money of Vſurie, that no ſooner is begot it ſelfe, but it preſently engenders.

Q. *Among all Beaſts and Birds, which are of the moſt beautious and various colours?*

A. The Peacocke among Birds, is as the Panther among Beaſts; onely in this they differ, that whereas the Peacocks deformitie is his Feet, the Panthers is his Head.

Q. *What kind of Men are they, which being*

as Beaſts themſelues, ſit vpon Beaſts, carrie Beaſts on their hands, haue Beaſts running about them, and all to purſue and kill Beaſts?

A. Vnlettered Huntſmen: of which, S. *Ierome* further addeth, that *Eſau* was a Hunter, and *Nimrod*, and both wicked men; and that he had ſcarce read in the Scripture of an holy man that was an Hunter: not that hee thought it impoſſible to be ſo, as if they were adiuncts, not to be ſeparated; nor that they were wicked, becauſe they hunted, but that they hunted, being wicked men.

But the great Hunter, ſayth a Father, is the Deuill, that maketh his Toyles of the wickedneſſe of man, and purſues him with the Hounds of his owne Kennell: And therefore, ſayth the Pſalmiſt, *Hee ſhall deliuer thee from the Snare of the Hunter, &c.*

Q. *What twice two things are thoſe that are oftentimes ſaid to deuoure their Maſters?*

A. *Hæc Bis, Bina, Canes, & Aues, ſeruique atque Caballi,*
Dicuntur Dominos ſæpe vorare ſuos.

Hawkes, Hounds, and Horſes, Seruants pride and ſtealth,
Are oft times found deuoure their Maſters wealth.

Vnto which may be annexed another distributer of misery and penury, not inferior if not greater then any of the rest, which is gaming or Dice; and therefore as the saying is:

Ludens taxillis bene respice quid sit in illis,
Spes tua, res tua, sors tua, mors tua, pendit in illis.

At Dice who playes, in this conceit may enter,
My hope, my health, my life, my wealth to venter.

And all thereby: and therefore if hee would preuent this danger by cunning, let him know, the more cunning hee is in this Art, the more wicked he is in his life.

A good rule to bee obserued, both for our profit and carriage.

Amores.
Mores.
Ores.
Res.
Æs.

Hac tua verba jubent, fugiendos semper amores
Mores seruandos omnibus esse bonis:
Noctes atque dies erando, rebus & vti
Trudenter propriis, nec lapidanda bona.

These words vnto vs this instruction preach,
First, flye fond loues of many a good the breach:

Next

Next, keepe good manners, and the good embrace,
For that becomes; then pray in every place.
Next, vse thy goods with moderation fit,
And thou shalt reape both praise and benefit.

Q. *There are two things that cannot bee too much trimmed, and what are they?*

A. A Ship, and a Woman.

Q. *In what things should a Woman bee like vnto a Ship, and what things not?*

A. In this, a Ship is the greatest moueable that a man possesseth, and yet it is turned and guided by the Sterne a little piece of wood; so must the Wife in this bee like, being willing to bee guided by the direction of the Husband; and as it sayles not but by deliberation, sounding and compasse, so must not shee walke but by discretion and iudgement. But herein she must be vnlike, for as one ship may belong to many Marchants, and many Marchants may bee owners in one ship; so must not the wife, she must bee properly but to one; and as a ship of all the goods a man possesseth cannot bee housed, a wife of all things must not bee left abroad; and lastly, a Ship may bee painted, but a Woman should not.

Q. *In What place are Wiues of best vse, and most fit?*

A. One of *Marcions* Schollers answered, *In Thalamo, & in Tumulo*; In the Bed, and in the Tombe.

Q. *By what reasons Were the ancient Poets vsed to condemne two Marriages?*

A. By comparing the aduenture of such a one to the wracked Sea-man, that once ashore, will notwithstanding to Sea againe: according to the Verse,

The man that's once from Marriage free,
yet hasteth to that paine,
Resembleth much the Wracked man,
that Will to Sea againe.

Q. *What Was the young mans answere, Wherefore he Would not marrie a Widow?*

A. Because, according to the old saying, he would not drinke in the Water that another had dyed by tasting of: as followes,

In qua quis peryt non bibo dixit aquam.

Q. *How comes it to passe, that learned men, Wise men, Churchmen, and such like, chuse, notwithstanding all their Wisdome, many times Wiues, impatient, contentious, and troublesome?*

A. It is not to be doubted, but that Marriage

riage is a Fate, suffered or appointed by GOD, *Gen.* 28. 48. and therefore not alwayes in the power of euery man, to chuse, according to his wisdome and vnderstanding, at all times: but, that wise and learned men should many times, if they haue not euill and vnchast Wiues, meet yet with those that are bitter and contentious vnto them; I can giue no reason for it, but this Fate, vnlesse it be for this cause, That when abroad they reproue other mens faults and errors, they may haue at home those that may preach to them their owne weakenesse and infirmities. And therefore, as one sayth: Howsoeuer, it must be our wisdomes to loue them, since it was our fortune to haue them; and for their faults, we must eyther seeke to remoue them, or endeuour to beare them: if we can take them away, we make them the fitter for our selues; if not, we become bettered our selues in our patience.

Q. *Who are those that plow the Sands, tyll anothers Ground, and leaue their owne Field vnhusbanded?*

A. The Adulterer, who is said to want two of his fiue Sences, at least, not to haue the true vse of them, that is, his Seeing and Hearing: for if he could see, he might behold

the immediate destruction that waites at the threshold of that sinne: if hee could not see, yet hee might heare from the testimony of wofull experiencers, that cry out in each corner, This path I trod, and it brought me to destruction.

Q. I know thou art diligent in reading the Scriptures, therefore shew mee in what one Chapter of the Bible all the five Senses are described?

A. Gen. 27. *vers.* 4, Seeing: *vers.* 18. Hearing: *ver.* 21. Touching: *v.* 25. Tasting: *v.* 27. Smelling. The five windowes of the soule: of which one thus writes:

S *Lucem oculis video, & varios discerno colores:*
H *Consona me juuat, offendit simphonia discors.*
S *Fraganti oblector, vitioso offendor odore,*
T *Insipidũ & sapidũ quid sit me judice constat:*
T *Sentio quid Calidum, aut Gelidum, quid molle, quid asprum.*

The Seeing, *light and colours doth discry,*
The Hearing, *tunes and discords doth attaine;*
The Smelling, *odors sweet and sowre doth try;*
The Taste *respects the Cooks both art and paine;*
The Touching, *hard, and soft, and hot, and cold,*
Through these five Windowes doth the Soule behold.

Q. What

Q. What is the leaſt member in the body and yet darkens the whole man?

A. The eye-lidde.

Q. Is the moſt perfect eye-ſight ſometimes deceiued?

A. Oftentimes, and as ſoone as any other of the Senſes: for example, caſt a ſtraight ſtaffe into a troubled water, and it appeares to the eye as crooked and wauering. Stand vpon the ſhore, thou ſeeſt the Ship goe; ſtand vpon the Ship, why then thy eye will tell thee the Shore goes, and the Ship ſtands ſtill. So the head being diſtempered, thou ſhalt thinke fixt things moue, and one ſlame two.

Q. What is the ſwifteſt of all things in the World?

A. One anſwered, the Sunne, becauſe his ſpeed is ſuch, that in a day hee compaſſeth the whole circuit of the Earth. But another replyed, that Thought was ſwifter then that, becauſe it trauelled the whole world in a moment.

Q. What foure Euils are thoſe that chiefly trouble a houſe?

A. Sunt mala terna domus, imber, mala fœmina, fumus,

Quartum cum mane ſurgunt pueri ſine pane.

A ſm oke

A Smoake, a Storme, and a contentious Wife,
Three ills are found, that tyre a Husbands life:
To which, a fourth is by the Prouerbe sed,
When Children cry for hunger, wanting Bread.

Of *Martin Luther* and *P. Melancthons* eloquence and sweetnesse.

Diuisa his opera, sed mens fuit vnica, pauit
Ore Lutherus omes, flore Melancthon apes.

'Twixt Luther *and* Melancthon, *so long gone,*
Their Works were diuers, though their Faith was one:
For Luthers *soundnesse loaded by degrees*
His sheep, as did Melancthons *flowers his Bees.*

Q. *What meanes this speech: Nourish not the Whelpe of the Lyon?*

A. It giues to vnderstand, that we are not to cherish any power aboue the Law, nor to foster that strength, that may afterwards oppresse vs.

Q. *Why doe they that are troubled with the Gout, euer loue to talke most?*

A. Because they cannot runne with their feet, they loue to runne with their tongue: for the benefit of any member we are depriued of, hauing two of them, we esteeme the other in the reckoning of them both. As concerning

cerning the Eye: No man deſires to be blind, or to haue but one Eye; yet if any miſchance ſhould befall the one, wee eſteeme the other the dearer: as it followes in Verſe,

Non habeo, nec habere velim, quod ſit tamen adſit,
Non caream Crœſi ſi mihi dentur opes.
Mine Eyes I would not ſell for droſſe,
Though Crœſus *Wealth repair'd my loſſe.*

None more blind then By art, as the ſaying is, nor none more forward to venter, then he that leaſt knowes the dangers that he enterpriſes: as by this example is made manifeſt.

The Trees on a time went forth to ſelect them a King: and in their progreſſe, they came to the Olive Tree, and ſayd vnto it, Reigne ouer vs, and be King; but it refuſed, ſaying: Shall I forſake my fatneſſe, wherewith I am ſuppled, and man is nouriſhed? No, I will not; and with theſe and the like reaſons refuſed their offer. Then they came to the Figge-tree, and ſaid, Reigne ouer vs: who anſwered, Shall I leaue my ſweetneſſe and fruits, more delicate then the Honey of *Hybla?* Then they came to the Vine; and ſhe refuſed, ſaying: Shall I forgoe my ſweet ſhade, and comfortable cluſters, that comfort and make glad the heart of man? It

ſhall

ſhall not be. Then ſpake the Bramble; Let me be King ouer you, that I may curbe you with ſharpe lawes: and thus, what the good refuſed, the worſt offers to take vp and embrace, for none more ambitious then the vndeſeruing as in the Propoſition before declared.

Q. *What waters of all other are the moſt deceitfull?*

A. The teares of a Woman; the which in the bleſſed weeper are called, The blood of the ſoule.

Q. *What creatures of all other are the moſt wanton?*

A. Inſatiat women, according to the Poet,

Gallinis Gallus ter quinis ſufficit vnus,
At ter quinq; viri vix ſufficiunt mulieri.
One Cocke ſufficeth twice fiue Hen:
Scarce one lewd Woman, thrice fiue Men.

Q. *What Women of all other are the moſt fruitfull?*

A. Beggars Wiues, that of all other one would thinke ſhould be moſt barren.

Q. *Of imperious Women what did* Cato *report?*

A. *Cato* ſaid, Our Wiues rule the common wealth, for wee gouerne the People, and our Wiues gouerne vs. To which purpoſe

pose *Themistocles* said; O wife the *Athenians* rule the *Gracians*, I the *Athenians*, thou mee, thy Sonne thee: therefore in my opinion he spoke not amisse, that said; hee neuer knew Common-wealth, nor priuate Family well gouerned, where the Hen crew, and the Cocke held his peace; for though it be said of women, that they are so able of Tongue, that three of their clappers will make a reasonable noyse for a Market; yet though they talke, they should not Command, or at least-wise should not Gouerne.

Q. *Whether was the night or the day first?*

A. *Thal. Milesius* answereth, the night was before the day, as in the Creation is manifest, *So the Euening and the Morning were the first day.* From which notwithstanding we vary in our opinions, as preferring the day before it: and for because the Euening is but the latter part of the Day which must preceed it.

Q. *At what howers doth the Day begin with vs?*

A. For Payments of money, it is reckoned betweene sunne and sunne. But for Inditements of Murder, the day is accounted from midnight to midnight, and so are Fasting-dayes.

Q. How

Q. *How many colours are there in the Raineboẅ?*

A. Various colours, but two eſpecially moſt apparent, a watry, and a fiery colour, which two colours expreſſe two iudgments, the one of water paſt in the beginning of the world; and the other of fire to come, in the end thereof.

Q. *Which is the longeſt Day in all the yeare?*

A. S. *Barnaby* anſwereth, that which hath the ſhorteſt night.

Q. *How many are the properties of good Wine?*

A. As many as there are ſenſes in mans body, for to euery ſenſe ſhould good wine haue a relation.

1 To the ſight good colour, pureneſſe and clearneſſe.

2 To the hearing, being powred forth, a ſparkling and ſpeaking noiſe.

3 To the taſte, good reliſh.

4 To the touching, coldneſſe.

5 To the ſmell, ſweetneſſe.

Q. *How many are the veines in the body of man?*

A. As many as there are dayes in the yeare; of which one thus writeth:

That

That euery thing Wee doe may vayne appeare.
Wee haue a veyne for each day in the yeare.

Q. *How many bones are there in the body of man?*

A. It is answered according to *Galen, Hippocrates*, and others, that there are in mans body 284. which are thus singly collected; in the head 49. in the breſt 67. in the armes and hands 61. in the feet 60.

Q. *At What years doth a child preſent halfe his height?*

A. Betweene the 3. and 4. yeare.

Q. *How many teeth hath he, according to the Poets rule?*

A. *Sunt homini dentes triginta duo comedentes.*

The grinders Which in time are ſaid to ceaſe,
Are numbred thirty two at beſt increaſe.

Q. *How many are the ſenſes of the ſoule?*

A. Though the ſenſible things of the world be numberleſſe, yet the organs of the ſenſe that comprehends them are but fiue: 1. Touching: 2. Taſting: 3. Feeling: 4. Hearing: 5. Smelling.

Q. *What is the quickeſt and beſt ſenſe of all other?*

A. The eyes.

Q. *Which is their beſt obiect, and nobleſt vſe?*

A. Their

A. Their vſe is admirable and excellent in this world. 1. To diſtinguiſh and ſhew vs the variety and beauty of all things in the world, but yet their chiefe vſe ſhall be, through the effuſion of his heauenly light, face to face, to ſee God in the world to come.

Q. What ſenſe had the greateſt hand in the firſt tranſgreſſion?

A. The eye.

Q. How ſheweth it his ſorrow?

A. By ſhedding teares, which no other ſenſe doth or can.

Q. From whence proceed teares?

A. Out of the braines moſt thin and liquid excrement, of which (being the moiſteſt part of the whole body, and twice as much in quantity as the braine of an oxe) it yeeldeth great plenty.

Q. How doe they ſee?

A. Not by ſending the rayes vnto the obiect, but by receiuing beames from thence, which euer end with pointed angles in them; where if the obiect bee farre off, it ends in them in a ſharpe point, and ſo the thing ſeemes ſmall; if neare, in a broader point, and thereby ſeemes greater.

Q. How many things are required to a perfect ſight?

A. Nine

A. Nine things, *viz.*

1 Power to ſee.
2 Light.
3 The viſible thing.
4 Not too ſmall.
5 Not too thin.
6 Not too nigh.
7 Not too farre.
8 Cleere ſpace.
9 Time.

Q. What foure things be thoſe that be grieuous to our eye-ſight?

A. 1 Smoake out of moyſt wood.
2 Wind in a ſtorme.
3 Teares.
4 To ſee our enemies fortunate, and our friends vnhappie.

Q. What things doth the eyes moſt betray that a man would keepe ſecret?

A. Loue and Drunkenneſſe.

Q. What is the office of the Eares, and wherefore are they placed on high with windings and turnings in them?

A. To receiue the ſound or ayre into them, which formes a noiſe in the Maſes, whereof the ſoule makes a diſtinction; they are placed on high, becauſe all ſounds mount aloft; with turnings and windings in them, that

that the ſound may not too haſtily ſtrike the braine: it is the ſloweſt, yet the daintieſt ſenſe of all the other; for as thoſe that haue no skill in muſicke, can perceiue a diſcord, and though they know not what is good, yet find what is euill; the moſt delightfull tune they heare, is the muſicke of the Pſalmes from the voyce of men and women.

Q. *Wherefore haue we two eares, and but one tongue?*

A. That wee ſhould heare twice as much as we ſpeake.

Q. *Wherefore haue wee our Eye-lids to ſhut them, when our Eares are alwayes open: our eares fixed, and our eyes moueable?*

A. Our Eares are open to heare the proofe of euery tale, and vnmoued, to the end that though they quickly heare, they be not moued to cenſure ouer raſhly; and theſe two are the chiefe intelligencers and ſeruants of the Soule, the other three attend vpon the Body.

Q. *How is the Taſte diſcerned?*

A. By the veynes which ſpread through the Tongue and pallate, to diſtinguiſh euery relliſh; the abuſiue pleaſing of which ſenſe, as experience teacheth, through Cookerie and Sawces, hath killed more bodies, then eyther

eyther the Sword, Famine, or Peſtilence.

Q. *Where is the ſeat of the ſmelling?*

A. In the noſtrils; for as God breathed the breath of life into them, ſo makes hee it their vertue by the ſeat of that ſenſe in them, to diſtinguiſh all ayres, profitable or hurtfull to the body of man.

Q. *What are the benefites of good ſents to the body?*

A. To purifie the braine, refine the wit, awake the fancy; to which purpoſe old Deuotion ordained Incenſe to make ſuch minds the more apt for heauenly Contemplations; yet ſome are of opinion, that theſe perfumes are but vnneceſſary furniſhments, ſince as the Prouerbe is, they ſmell beſt that ſmell of nothing.

Q. *From whence is derived the power of Feeling?*

A. The feeling power which is the roote of life, ſpreads it ſelfe through euery part of the body, by ſinewes, which diſcend from the head to the foot, and like a Net ſpred all ouer the body, ſhee diſcernes (euen as the Spider ſitting in the middeſt of her web) if ought doe touch the outward thred of it, ſhe feeles it preſently ſhaking on euery ſide; by this ſenſe wee doe diſcerne hot,

cold,

cold, moyſt, dry, hard, ſoft, rough, pleaſure and paine.

Q. What may the Memory bee compared vnto?

A. To the Sea and the Land, the part that retayneth all, to the Land; that deuoureth all, to the Sea, being likewiſe the Laymans table-booke, that remembers much; and forgets much; her ſeat is in the hindermoſt part of the braine behind.

Againſt whom, time and obliuion euer make warre to deface her Regiſter, that the moſt famous things euer done; the greateſt wonders euer acted; the ſtatelieſt Monuments euer raiſed; the mightieſt Monarches that euer raigned, ſhould haue here no perpetuitie, but bee interred in ruine and forgetfulneſſe, for as one ſaith of Time:

Time ruinates proud buildings with her howres
And ſmeares with duſt the glittering golden Towers.
Time fills with Wormholes, ſtately Monuments
And feedes obliuion with decay of things:
Shee blots old Bookes, and alters their contents,
And pluckes the quills from auncient Rauens wings.
Shee ſpoyles Antiquities of hammered ſteele,
And turnes the giddy round of fortunes wheele:

Shee

She weares out Brasse, and Marble, and decayes
Stones to drop downe, that spoke their raysers
praise.

A further illustration of the Body.

Q. *What is the Body?* The dwelling of the Soule.
What the Eyes? The windowes of the Soule.
What are the Browes? The portall of the Mind.
What is the Eare? The interpreter of sounds.
What the Lips? The leaues of the Mouth.
What are the Hands? The workemen of the Body.
What the heart? The receptacle of life.
What the lungs? The bellowes of the ayre.
What the stomacke? The orderer of the meates.
What the bones? The strength of the body.
What are the legges? The Columnes of the body.

A. *Aliter abreuiata.*

Cor sapit, & Pulmo loquitur, Fel cõmouet iram,
Splen ridere facit, cogit amare jecur.

Wise-

Wisdome the hart, the lungs the laughter mone, Gall, spleene, and liuer, anger, laughter, loue.

Q. *How are these following denominations distinguished to their particulars, as of reason, vnderstanding; opinion, and the like?*

A. 1 When by mouing from ground to ground she sifts things out, she obtaines the name of reason.

2 When by reason she hath found truth, and standeth fixed, she is vnderstanding.

3 When she lightly inclines her assent to either part, she is opinion.

Q. *What is the difference betweene Wit and Will?*

A. Will is the Prince, and Wit is the Councellor, which sits in councell for the common good of the man; for what Wit resolues vpon, Will executes; Wit is the mindes chiefe Iustice, which often controls the false iudgement of Fancy: Will is as free as an Emperour, cannot bee limitted, barred of her liberty, or made will by any coaction what shee is vnwilling to: and lastly, their chiefe vse is, our Wit being giuen vs to know God, our Will to loue him being knowne.

Q. *Which are the three first members formed in the wombe after Conception?*

A. The Heart, the Braine, and the Liuer,

uer, the three chiefe members of life.

Q. *What is the laſt made?*

A. The eye, the interpretation of the minde: the laſt member formed in the wombe, and the firſt that loſeth his motion in death, for in that exigent, the ſpirits of the ſight betake themſelues to the braine, as to their caſtle of refuge, a ſure token of death.

Q. *When a man dies, which is the laſt parts of him that ſtirs, and which of a woman?*

A. To anſwer merrily, and not altogether impertinently, 'tis ſaid, the laſt part of a man that ſtirs is his heart, but of a woman her tongue.

Q. *A wiſe man ſaid, that from the moſt vile creatures on the earth, inſt matter might bee had whereby to glorifie God: To this one anſwered, what takeſt thou from the ſerpent, whereby to glorifie him?*

A. To Praiſe him that he made me not ſuch a one: To which purpoſe is here annexed a ſtory of one, who ſeeing a toade lye in the way, fell a weeping; two Biſhops comming by, inquired his reaſon, who anſwered, that the ſight of that vgly and lothſome creature, had admoniſhed him of his ingratitude to God, that had neuer giuen

thankes for the excellency of his creation, being made after his owne Image, when he being but as clay in the potters hands, it was in his power to haue made him a veſſell of diſhonour, yea euen the baſeſt and deformedſt, ſuch an one as that Toad.

Q. What is the moſt beautifull thing in the world?

A. One anſwered, the Sunne; but another replyed, that blind men ſaw not that, and therefore he concluded that Vertue was much more reſplendant, which euen the blind might perceiue perfectly.

Q. What is the ſtrongeſt of all things?

A. One anſwered, Wine; another, a King; a third, a Woman; and all theſe are very powerfull; but Truth is the ſtrongeſt of all, which ouercomes all things.

Q. Who is the greateſt oppoſer of this Truth?

A. One anſwered, the Pope; who as *Balcus* recites, is ſo oppoſite, that commonly whatſoeuer hee praiſes, is worthy of diſpraiſe; for whatſoeuer hee thinkes, is vaine; whatſoeuer hee ſpeakes, is falſe; whatſoeuer he diſlikes, is good; whatſoeuer he approues, is euill; and whatſoeuer he extols, infamous.

Q. What

Q. *What seat is ordayned for Popes after this life?*

A. Heauen they continually sell, and daily offer to sale, and therefore Hell is their place in reuersion; according to the Poet,

Vendidit & cœlum Romanus & Astra sacerdos:
Ad Stygias igitur cogitur ire domus.

Q. *What part of speech is* Papa, *for the Pope?*

A. Part of a Particle, because he partakes part from the Clergie; part from the Laity, and part from both with Mood or Tense, *Papa nec Deus, Nec Angelus, Nec Homo, quid tunc?* The Pope is neither God, Angell, nor Man; what then? *Diobolus.*

Q. *Who are those that pray for all,*
Defend all,
Feed all,
Deuoure all?

A. In an old Picture, I found it thus written, The Pope with his Clergie, sayes, I pray for you all; *Cæsar* with his Electors, I defend you all; The Clowne with his Sacke of Corne, I nourish you all: at last comes Death and sayes, I deuoure you all.

Q. *What little fish is that in the Sea that hath the greatest strength?*

A. The Rhemora, a little fish of halfe a foot long, which but by fastening vpon it, will stay a Ship vnder sayle with winde and tide.

Q. *What thing is a Lyon most afraid of?*

A. The crowing of a Cocke, and the noyse of a Cart-wheele.

Q. *What difference of dayes is there of the Christians, the Turkes, and the Iewes Sabbath?*

A. The *Christians* keepe their Sabbath on Sunday: The *Iewes* on the Saturday: and the *Turkes* on the Friday, in scorne of *Christ* that was that day Crucified.

Q. *What is Death very fitly resembled vnto?*

A. To a Woman or a Shadow, for seeke it and it flies you, flie it and it seekes you: and so a woman, according to the Poet,

Follow a shadow, it still flies you,
Seeme to flie, it will pursue you;
So court a Woman, shee denyes you,
Let her alone, shee will court you.

Q. *What is that, which of running becomes stayd, of soft becomes hard, of weake becomes strong, and of that which is infinite becomes but one?*

A. It is answered, Ice.

Q. *Whether was Christall euer Ice?*

A. It

A. It is anſwered, that thoſe waters which are congealed with a continuall and dayly cold, as by the ſpace of ten or twenty yeares, are called Criſtall, by reaſon of their tranſparencie; and are for the moſt part found vpon the Alpine Mountaines, eleuated againſt the face of the North, where they become ſo hard, that ſcarce they euer after yeeld to the hammer.

Q. What liquor of all other ſooneſt extinguiſheth the fire?

A. Vinegar, for the exceeding piercing coldneſſe, and eagernesſe it hath.

Q. What is the ſtrongeſt of all things in the world?

A. Thal. Mil. anſwered, Fate; another Death, becauſe it ouercomes all things.

Q. How many Letters are there in the holy Tongue?

A. As many as there are Bookes in the old Teſtament, of which one thus further obſerues, that as 22. Letters forme our voyce, ſo 22. Bookes containe our Faith.

Q. What compariſon is there betweene Prophets and Poets?

A. Thus much according to the old verſe;

Illi de rebus prædicere vera futuris,
Hi de præteritis dicere falſa ſolent.

Englished.

Of things to come, these truely make vs know,
What the other of-springs past, doth falsely
show.

Q. *Who were those that were seene to eate after their deaths?*

A. CHRIST, *Lazarus*, the daughter of *Iarus*, and others.

Q. *Vpon what kind of persons according to* Diogenes *opinion, are not benefits to bee bestowed?*

A. Not { Vpon Olde men, because they liue not to requite them. / Vpon Children, because they forget them. / Vpon dishoneſt folkes, because they will neuer repay them.

Q. *Who are those that see many things farre off, but little neere at hand?*

A. Old men; blind in the preſent tenſe, but for the moſt part quick-ſighted in the preterimperfect-tenſe.

Q. *How comes it that the Husband seekes the Wife, and not the contrary, the Wife the Husband?*

A. Becauſe the man ſeekes that which he loſt; that is, his ribbe, which was taken from him in the forming of Woman out of his ſide,

ſide, and therefore when a man marries a Wife, what doth hee but fetch backe the rib which he firſt loſt.

Q. What is the chooſing of Wiues fitly compared vnto?

A. Sir *Tho. Moore* was wont to ſay, to the pluckingby caſualty Eeles out of a bag, wherein for euery Eele, are twenty Snakes.

Q. What is the deareſt loſſe of all others?

A. The loſſe of time, which cannot be recouered: of which, one thus complaines:

Damna fleo rerum, ſed plus fleo damna dierũ:
Quiſq; poteſt rebus ſuccurrere, nemo diebus.

Engliſhed.

The loſſe of wealth I much lament,
but more, what time decayes,
For wealth may be regayn'd that's ſpent,
but neuer loſſe of dayes.

Q. It beeing demaunded of Ariſtotle *whether a fault committed in Drunkenneſſe were to bee puniſhed or remitted, a man not beeing then himſelfe?*

A. It was anſwered: He which in drunkenneſſe committed any offence, was worthy of double puniſhment: firſt, for being drunke; ſecondly, for his offence therein.

Q. Who are thoſe that draw death out of that wherewith others preſerue life?

A. The Drunkard, and the Glutton.

Q. *What two Monasyllables are those that diuide the whole World?*

A. These 2. Pronounes, *Mine* and *Thine*.

Q. *Of Retribution, how many be the sorts, and what are the best or worst degrees therein?*

A. There are foure sorts, which are these following:

1 To repay good for good, fitnesse.
2 To repay euill for euill, peruersenesse.
3 To repay euill for good, deuillishnesse.
4 To repay good for euill, blessednesse.

Q. *How many things are chiefly required in a good Chyrurgion?*

A. These three properties:

1 A Haukes eye.
2 A Lyons heart.
3 A Ladies hand.

Q. Cato *repented himselfe of three things, and What were they?*

A. 1 That euer he beleeued a woman.
2 That euer he spent time idely.
3 That he euer went by water when hee might goe by land.

Q. *What were those three things Saint* Austin *wished hee had liued to haue seene?*

Paulum *in ore*, Romam *in flore*, Christum *in corpore*.

A. 1 *Rome*

A. 1 *Rome* in her flouriſhing eſtate.
2 To heare Saint *Paul* preach.
3 To haue ſeene *Chriſt* in the fleſh.

But wee, ſaith *Lactantius*, will giue God thankes that we are not Pagans, but Chriſtians; that we liue in the time of the new Teſtament, and not of the old.

Q. Plato *gaue thankes to Nature for foure things, and what were they?*

A. 1 That he was a man, and not a beaſt.
2 That he was a man, and not a woman.
3 That he was a Grecian, and not a Barbarian.
4 That he liued in the time of *Socrates*.

Q. *In how many formes doth a Phyſitian appeare to his patient?*

A. In theſe three formes:
1 In the forme of a skilfull man when hee promiſeth helpe.
2 In the ſhape of an Angell, when hee performes it.
3 In the forme of a Deuill, when he asketh his reward.

And therefore it is the Phyſitians rule: *Accipe dum dolet.* Take the ſound fee while the ſicke hand giueth it.

Q. *What three things are thoſe that chiefly preſerue life?*

A. A joyfull Heart, a quiet Mind, a moderate Dyet.

Q. What two things are those that make equall the miserable and the happy?

A. Sleepe and Death.

Q. What Passions and Diseases are those that cannot bee hid?

A. Loue, and the Chincough.

Q. What is the cause that the Deuill, aboue all other Beasts of the field, should assume the forme of a Serpent: and that out of the putrifaction of Mans body, Wormes and Serpents should bee produced?

A. It is answered, according to *Melanchton*: because Man was puft vp with the poyson of the Serpent in Paradise, the Deuill hath euer since delighted in the forme of a Serpent, for the conquest then atchieued in that shape. And to this day it is reported, that in some part of Africa and Asia, are found Serpents that Deuils doe inhabite. And that out of Mans corruption, Serpents doe and should spring, the cause is manifest, that it is from the impurity and filthinesse of sinne; of which, as one implyeth, it is not vnnecessary, that out of mans flesh (a substance of the greatest sinne against God) should creatures bee engendred

of

of the greatest hate and enmity to Man.

Q. *What is the wisest of all things?*

A. Thal. Mil. answered, Time; for it findes out all things, teacheth and altereth all things.

Q. *What People are those that haue but one day and night in the whole yeare?*

A. Those that liue vnder the pole Arcticke, for to those the Sunne neuer ascends the Horizon 24. degrees, nor comes vnder it, so that they haue six signes aboue, and six beneath it.

Q. *Whether may the Bat be reckoned amongst the number of Birds or Mice?*

A. The Bat possesseth such an euennesse betwixt both, that she cannot iustly be said to be absolutely either the one or the other; for she hath wings but no feathers, she flies but in the euening; she hath teeth, which no bird hath; and she nourisheth her young with milke, which no bird doth: yet, because she hath wings and flies, wee reckon her among the number of birds.

Q. *What birds are the most wicked, but the shortest liu'd?*

A. Sparrowes, which for their salacity and wantonnes, eight times in an houre liue not aboue two yeares. *Zenocrates* tells a story

of

of a Spatrow, which pursued by a Hawke, flew into his bosome for refuge, which hee tooke and kept, and the bird would still attend on him.

Q. *What Creatures of all other are the longest liu'd?*

A. Man, the Daw, the Hart, and the Phœnix, whereas most other compared with them are short, the Hare liuing but ten yeares, the Cat as many, the Goat but eight, the Asse thirty, the Sheepe ten, the Dog fourteene, and sometimes twenty: the Bull fifteene, the Oxe because gelded, twenty: the Sow and Peacocke, twenty; the Horse twenty, and sometimes thirty: the Doue eight: the Turtle eight: the Partrich twenty fiue.

Q. *What creature of all other sheds teares at his death?*

A. The Hart, that fearefull and dry creature, that brayes after the water brookes: PSAL. 42.

Q. *What chiefly fats a Horse?*

A. The eye of his Master.

Q. *One asked* Aristotle, *what was the fruit of all his Philosophy?*

A. Who answered, To doe that out of a free disposition, which lawes and enforcements doe compell others vnto.

Q. *What*

Q. *What kinde of creatures are those, that sleepe not with their owne face?*

A. Painted women, for the most part suspicious harlots.

Q. *What is that that is too hard for one to keepe, enough for two, and too much for three?*

A. A secret.

Q. *To whom may a man best commit his secret?*

A. To a common Lyar, for he shall not be beleeued though hee tell truth.

Q. *What waters of all others ascend highest?*

A. The teares of the Faithfull, which God gathers into his bottle.

Q. *Of all the Fishes in the Sea, which doe our naturalists obserue the swiftest?*

A. The Dolphin, which swimmes faster then eyther Bird or Arrow flies: which fish of all others is most dangerous to Mariners.

Q. *What three Letters are those that make vs bondmen and free?*

A. They are E V A, which inuerted are A V E, the Angels salutation.

Q. *What two Letters are those that young Infants first cry out vpon?*

A. E A, according to the Poet:

Clamabunt E A, *quot quot nascuntur ab* Eua.

All

All cry out of E, *and* A,
That are borne of EVA.

The Males especially vpon *A*, and the Females vpon *E*: except *Zoroastres*, of whom it is read, that he was borne laughing; who, as *Pliny* notes, was the first finder out of Magicke.

Q. What is that which being contayned in it selfe, yet from it thousands doe daily spring and issue?

A. The Egge, from whence are produced Fowles, Fishes, Birds, and Serpents.

Q. Whether was the Egge or Bird first?

A. The reason of this cannot be vnderstood naturally, since the egge without the bird, nor the bird without the egge could be brought forth. But wee are to vnderstand that the first ranke of creatures were immediately from God, without any other secondary causes; and this great difference there is betweene God the first Nature, and the second Nature.

Q. What thinkest thou of this question, whether the drunken man drinkes vp the wine, or the wine drinkes vp him?

A. It is either; for when thou hast the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it:

when

when thou drinkest first, thou takest the wine for thy pleasure, but after thou hast drunke it, it taketh thee; first, it is a seruant, and yeelds it selfe vnto the drinker, but afterwards, spreading it selfe into the veines, it becomes a Master, and is like fire in the top of a Chimney.

Q. In a certaine Banquet, much Wine being giuen to Diogenes, *he powred it downe on the ground, and being asked the reason why hee spilt it?*

A. Answered, If I drinke it, I not onely spill it, but it also spills mee.

Q. How many wayes doth man fall?

A. The question is infinite, we dye a thousand wayes, though we are borne but one.

Sunt hominum morbi mille, sed vna salus.

He hath a thousand diseases, and but one health.

Q. The Deuill asked a holy man these three questions:

1 *What was the greatest Wonder that euer God made in a little circuit?*

To which the holy man answered: The face of man, that being all of one substance and forme, there should not be found in all the world, two men, their faces like in all things; and that in so small a roome, God hath

hath blazed all the senses.

2 *Whether the earth were higher then the heauen?*

To which he answered, that the body of Christ, which is the substance of the earth, as from *Adam*, was exalted aboue the heauens, and so the earth to be higher.

3 *How much was the distance betweene heauen and earth?*

To the which the holy man answered (not containing himselfe any longer with patience) Thou knowest the space better then I, for thou measuredst it when thou fellest from heauen, so neuer I: at which speech, the Deuill vanished away.

Q. Diogenes *being asked, What Wine of all others he loued best?*

A. Answered, That which hee dranke of another mans cost.

Q. *What is the heauiest burthen that the earth beares?*

A. Sinne, for sin weighs down to hell.

Q *What tree in the Forrest doth the Serpent most hate to come neare?*

A. The Ash, according to *Virgill*, the fairest in the wood, which the Serpent neither comes vnder, nor within the shade, as also the Iuniper tree.

Q. What

Q. *What ſeed is that which ioyneth together England and France, and many other farre diſtant Countries?*

A. Hempſeed, of which is made the ſailes for ſhips which tranſport them far and neere.

Q. *What three Wayes are they among other, that are not to be found out?*

A. Via anis, via nauis, via iuuenis: The flight of a bird, the paſſage of a ſhip, and the way of a young man.

Q. *What foure things are thoſe that eſpecially peruert iuſtice?*

A. 1 Fat guifts.
2 Hatred.
3 Fauour.
4 Feare.

Q. *What may Law in the abuſe thereof moſt fitly be compared vnto?*

A. To a thicket of Brambles, into which by tempeſt the power ſheepe being driuen from the Plaines, come therefor refuge, and ſo loſe their fleeces.

Q. *What was a great man of this Kingdome vſed to compare Courtiers vnto?*

A. To Ember weekes or Faſting Eues, the hungrieſt and leaneſt of themſelues, yet bordering ſtill vpon great ons. As likewiſe he vſed to call promiſing, the vigil of giuing.

Q. Who

Q. Who bee those that lye most freely, and without controule?

A. 1 Great men, that few men dare reproue.

2 Old men, that few men can gaine-say.

3 Trauellers, that may lye by authority.

Q. What is that which is commendable both to doe and not to doe?

A. To know when to speake, and when to keepe silence, according to the Poet:

Scire loqui laus est, laus est quoq; scire tacere.
Illa magis pulchra est, hæc quoq; pulchra magis.

Q. What things are those most virtuall, and of greatest secrecy and force aboue other?

A. *Christus vim verbis, vim gemmis, vim dedit herbis:*

Verbis maiorem, gemmis, herbisq; minorem.

Or thus:

Stellis ac herbis vis est, sed maxima verbis.

Englished.

To Herbes and Stones, much vertue Christ affords:
But more to speech, for Life and Death are words.

Q. Who is the most renowned for memory that stories make mention of?

A. Seneca, who writes of himselfe, that hee

he was able to recite 2000. names after they were once read vnto him.

Q. What breakes the shell at the comming out of the chicken?

A. It is answered, and that by a double reason, the one because in that time, the shell by continuall heat and fitting vpon becommeth tender and soft, so that the least stirring effecteth it; another cause of breaking therof, & that is the principall, is the defect of nourishment, which at the end of the time is wasted in the shell, which the Chicken wanting, exposeth it selfe to seeke, and so breaketh it; as likewise the defect thereof is the naturall cause of all other births.

Q. Whose Cocke, Whose Dog, and Whose Seruant, may be kept at the cheapest rate?

A. The Millers Cocke, the Butchers Dog, and the Inne-keepers Seruant.

Q. What was that City Aristotle *so magnified aboue others for beauty, largenesse, and strength?*

A. The City of *Babylon*, the wals whereof were fifty cubits thicke, 200. cubits high: this City was foure square, 15. miles from corner to corner, 60. miles in compasse, it had 100. Gates, with thresholds and posts of Brasse, which when it was taken by

Darius

Darius by drawing the Riuer *Euphrates* dry, those that dwelt in the farthest parts heard not of it in three dayes. It was destroyed according to the Prophesie of *Ieremy*, and is now a Desart for wilde Beasts.

Hereafter follow certaine Grammaticall questions.

Q. *Which is the best verse in all* Virgil?

A. Æneid. 6. *Discite justitiam moniti, & non temnite diuos.*

Q. *Which is the worst in all* Virgil?

A. Æneid. 1. *Flectere si nequeo superos, Acheronta mouebo.*

Q. *Which is the worst in all* Ouid de arte amandi?

A. *Semibouemque virum, semivirumque bovem?*

Q. *Which is the best of all* Tullies *Epistles?*

A. The best and longest of all that is extant, is, *Ad Q. fratrem proprætorem minoris Asia*, most excellent, and worthy the reading of it.

Q. *Which of all the Fathers is the hardest, of all the Poets the most crabbed?*

A. Tertullian and *Persius*, which *Persius* when *Tertullian* read, and found it so craggie and hard, hee threw it aside, saying,

if

if hee would not be vnderstood, he should not be read.

Q. *Expound mee this verse.*

Furfur edit pannum panem quoq; sustineamus.

A. The last word is diuided into three, and thus construed; *Sus* the Sow, *edit* doth eate, *furfur* bran, *Tinea* the Moth, *edit* doth eate, *pannum* cloth, *Mus* the Mouse, *edit* doth eate, *panem* bread.

Q. *Conster mee this verse,*

Mea pater Lupus est matrem.

A. Pater O Father, *mea* make haste, *Lupus* the Wolfe, *est* doth eate, *Matrem* my Mother.

Q. *What is the difference betweene* os oris *for the mouth, and* os ossis *for a bone?*

A. *Denorat os oris quicquid lucratur os ossis:* Whatsoeuer is gotten by *os ossis* the bone, is deuoured of *os oris* the mouth.

Aliter.

Os oris loquitur, sed os ossis reditur ore.

Os oris, or the mouth doth speake, but *os ossis,* or the bone, is gnawne by the mouth.

Q. *At the confusion of* Babel, *into how many Languages was the World diuided?*

A. Epiphanius and others doe write, in 72. as many as there were Workmen at the building.

Others

Others thinke 72. as many as there were Nations in the world, which *Moses* recites to bee 72.

Q. What preheminence haue our best Linguists aboue others?

A. The *Hebrews*, that they drinke at the Fountaines.

The *Grecians* at the Riuers.

The *Latines* at the Brookes.

English, and some others, at the Lakes.

Q. How are these foure Letters to bee vnderstood, S, P, Q, R?

A. *Senatus Populusq; Rom.* yet one of the Sibyls inuerted it thus: *Serua Populum Quem Redimisti*: Now others haue turned them iestingly vpon the Pope, by way of question and answer, as thus: *Sancte Pater, Quid Rides?* Resp. *Rideo, Quod Papa Sum.*

Englished.

Q. Holy Father, why dost thou laugh?

A. *I laugh, because I am Pope.*

Q. Who was hee that was reputed an old man among Children, and yet among Old men liued to bee a Child?

A. *Hermogenes*, who in his youth, was the best Rhetorician of his time; but in his age lost his sense, and forgot his Letters, and so became a Child in his dotage.

Q. Who

A. In two things eſpecially, *Ratione & Oratione*, in reaſon and ſpeech.

Q. Diogenes *being asked why hee wore his beard ſo long?*

A. Anſwered, to the end that when I ſee it, and touch it, I may remember my ſelfe to be a man.

Q. *One asked* Diogenes *what hee ſhould giue to haue a blow at his head?*

A. Anſwered a Helmet.

Q. *What good thing is that which is more profitable vnto others then to thoſe that hath it?*

A. Beauty, that fraile and flying dowry, enioyed by looking vpon by others, being blind to the owner it ſelfe.

Q. *Which were the moſt laſting cloathes that euer were worne?*

A. The Iſraelites in the wilderneſſe, which in 40. yeares waxed not old.

Q. *Which is a liuing word, and which is a dead word?*

A. The ſpoken word is the liuing, the written word is the dead, of which one thus writes moſt wittily:

Sit verbum vox viua licet, vox mortua ſcriptum,
Scripta diu viuunt, non ita verba diu.

Englished.

Although the speaking Word haue life,
The written word bee dead:
The written Word shall last and bee,
When th'spoken Word is fled.

Q. What Beast is that that is vnlike to his damme or sire, and of a mingled kind, brought forth by others, and produceth not his like?

A. The Mule, begotten betweene the Horse and the Asse; according to the Poet:

Dissimilis patri, Matris diuersa figura,
Ex alys nascor, nec quicquam nascitur ex me.

Dog hunts keepeth,
The in the woods and all things
Wolfe is nourished destroyeth.

Q. In what Lawes did consist the order of Drunkennesse among the Romans?

A. 1 Not to trip in Speech.

2 Not to Vomite.

3 To drinke most at one Sup.

4 Not to breath in the draught.

5 To leaue nothing vndrunke, if, to cast it on the ground; an old president but an euill imitation at this day.

Q. Who were the most lascinious belly-gods that Stories make mention of?

A. Sardanapalus whose belly was his god, and

and God his enemy; *Vitellius*, who had serued vnto him at one feast, 2000. Fishes, and 7000. Birds: *Heliogabilus*, who at one supper was serued with 600. Ostriges; *Maximinianus*, who did eate euery day 40 pound of Flesh, and drinke fiue gallons of Wine; *Sminderides*, who when hee rid a futor to *Clistines* daughter, carried with him 1000. Cookes, as many Fowlers, and so many Fishers: *Sminderida* who bragged, being so giuen to Meat, Wine, and Sleepe, that he had not seene the Sun either rising or setting in 20. yeares. The story whereof is not here recited for imitation, but detestation, as a thing odious to God, hatefull to man, burdensome to nature, the roote of all euill, and decay of euery vertue, for by too much feeding the subtile spirits are darkened, and turbulent fumes doe weaken the vnderstanding, and therefore the Poet wittily obserues:

Fat paunches haue leane pates, and dainty bits;
Make rich the ribs, but bankrupt quite the wits:

And therefore saith the golden rule,

Pone gulæ metas, vt sit tibi longior ætas,
Esse cupis sanus, sit tibi parca manus.

If thou a long and healthfull Age require,
Put bounds vnto thy Gluttonous desire.

For otherwise, thou shalt be a harbor for disease, a subiect for thy Physitian, and misery: for *Misere vivit, qui medice vivit*, and therefore for thy health and profit imbrace abstinence and temperance, for temperance will tell thee a little in the morning is enough, enough at dinner is but a little; a little at night is too much.

Q. *What are the outward signes of the body to iudge of the inward disposition of the minde?*

A. A head sharpe and high crowned, imparts an ill effected minde, greatnesse of stature, dulnesse of wit; little eyes a large conscience: a great head and gogle eyes, a starke staring foole; great eares, to be akin to *Midas* Asse; spatious brested, long life; plaine browes without furrowes, to be liberall; a beautifull face, to note the best complection; the soft flesh, to be most wise and apt to conceiue.

Albertus saith these are signes of a wit as dull as a pig of lead, to wit, thicke nayles, harsh haire and a hard skinne, the last whereof was verified in *Polidorus* a foole, whome *Elianus* makes mention to haue had such a hard thicke skin, that it could not be pierced through with Bodkins.

Q. *What*

Q. *What are the causes of the ebbings and flowings of the Sea?*

A. The opinions of writers are so diuers that I know not certainly what to determine, yet to giue some satisfaction, these are held to be the two principall causes, the one supernaturall, the other naturall: the supernaturall, God and his Spirit mouing vpon the waters moueth the waters, which *Iob* expresseth by the similitude of fire put vnder a pot, saying, it is God that maketh the Sea to boyle like a pot, which fire is taken to be partly in the saltnesse of the waters, the first mouing thing in the same. Another reason is for that the earth hath more fire in it then water, which fire lieth hid in subterraneous stones, and this fire doth partly cause the motion of the Sea, an Element of it selfe liquid and actiue, and subiect to motion, which thereto when once by this fire occasioned, the precedent part is thrust forward by the subsequent. The other cause is from the Moone, who by her approaching to the South, doth by her beames and influences make warme the Sea, whence risings and exhalations doe proceed, wherewith so swelling, to empty it selfe, it floweth to the shores and hauens; but discending to

the Horizon, and wane, as her beames by little and little diminish, the waters doe fall and abate, which maketh her edye or ebbe, and these all together by the ordinance of God doe effect it.

And that fire is the cause of this as of all other motions insensible in nature may bee perceiued, by that perpetuall shew or motion, presented to the Kings Maiesty, by *Cornelius Bezael*, which was thus done by extracting a fiery spirit out of minerall matter, which ioyned with an ayre in the hollow of the axletree, turned the wheele which turned the whole frame with a continuall reuolution without wearinesse or ceasing, to the admiration of his Maiesty, and as many as beheld it how it could be effected, at leastwise to be perpetuall: till a reason was rendered by the Author, whereupon hee applauded the rare inuention: the fame whereof afterwards caused the Emperour to send to intreate his Maiesty that he might come to his Court there to effect the like, being a worke as rare as these other of admiration following, which were as *Cassiodorus* writeth, the lowing of mettals of sundry forms, a Picture of brasse which did sound a Trumpet aloud, a Brasen Serpent hissing, Birds artifi-

artificially ſinging; the Iron-flye made at Norimberge, which being let out of the Artificers hand, did flye abroad among the gueſts that were at the Table, and at length returned to his hand againe; the artificiall Eagle which flew along by the Emperour a good part of his iourney.

The holy Scriptures by the reckoning of the day by houres, and the night by watches, not according to our vſuall account, hath bred ſome difficultie, which in the explanation as it followeth in the Countrimans Counſeller, is made more manifeſt to the ſmalleſt capacitie, yet here it remaines a little after the phraſe thereof, to giue light to ſome other obſcurities in that kind: and firſt comes the Epha to bee ſhowne what it is.

Q. *The Epha is a meaſure much mentioned in Scripture, therefore I would know, what it doth containe in our Engliſh account?*

A. A Buſhell, or thereabouts.

Q. *How much the Gomer.*

A. A Gallon, or thereabouts.

Q. *Of the two hundred penniworth of bread mentioned in Scripture, I would know, whether it is to be underſtood according to the litterall phraſe, ſo much with vs, or more, or leſſe.*

A. Euery penniworth was seauen-pence halfe peny in our money, and the whole sixe pound, fiue shillings, and so of others.

Q. How much was the Sheikle?

A. The Sheikle weighed halfe an ounce of Siluer, and the worth was two shillings six-pence; fifteene shillings Gold.

A briefe Epitome of Chronicle Discourse.

Q. *OF all the Kings from the Conquest (as our Chronicles make mention) which were the most victorious and valiant, which the most miserable and wretched, which the most Peaceable, and longest Raigned?*

A. The most Victorious and Valiant was *Edward* the 3. the 11.th King from the *Normans* Conquest, all in 261. yeares space in the reuolutions gone ouer; when *England* in his raigne might behold the largest Limits that euer any King obtayned but hee, hauing after the Battaile of *Cressy* with that young Mars the blacke Prince his Sonne taken King *Iohn* of *France*, and *Dauid* King of *Scotland*, and Imprisoned them both at once in the Tower of *London*; next him for Conquest and Victory we take to be *Henry*, 5. famous and vndaunted in his *Agincourt* bat-

battaile and commendable in his braue resolution to his handfull in comparison of theirs, that if any feared or were faint hearted they should freely depart, saying hee would not liue in such a mans company that was fearefull to try fortunes with him, and the successe was Victory and Triumph. *Edward* 2. and *Richard* 2. Sonnes of Heroycall Parents, the first of these, Sonne to King *Edward* 1. surnamed *Longshankes*, victorious in many atchieuements, hauing wonne *Albania, Gascoyne, Cambria, Ireland*, his bones being afterward carried to the Field for a terrour to the Enemy, all which his lasciuious Sonne afterwards gaue backe or lost, according as one writes;

Did Longshankes purchase with his Conquering hand
Albania, Gascoyne, Cambria, Ireland:
That yonng Carnarvan his vnhappy Sonne
Should giue away all that his Father wonne.

He like wise in Honor to his wife Queene *Elinor*, who departed her life at *Hearkby* in *Lincolnshire*, erected a goodly Crosse with her Image vpon it an enery Towne where the Corpes rested, as it was conueyed from thence to *Westminster*, whereof *Charing* Crosse and the Crosse in *Cheape* were two

of them; To the later of these two was *Edward* the Blacke Princes Father, not so called for the blackneſſe of his Complexion, but for the many blacke Battailes that hee was Conquerour in, and yet they not so renowned as their Sonnes wretched, both misgouerning the Realme, both miserably Murthered; The one of these hauing (whilst *Mortimer* reuelled with the Queene in *Nottingham* Castle, and in Chambers and Vaults there hewen out of the Rocke at this day to bee seene) a hot Spit thrust vp into his bowels whereof he dyed, in that loathsome and stinking Dungeon where hee was imprisoned, this *Mortimer* was afterward beheaded by King *Edward* 3. his victorious Son; the ground of whose misery grew partly from the neglect of his Kingdome, in the extraordinary dotage on *Peirse Gaueston* his Fauorite, against the liking of his Councell, the Barons, and his whole Realme. The other being cowardly murthered in *Pomfret* Castle by Sir *Peirse* of *Exton*, where hee killed 4. of his men that he brought to assist him, and had happely slaine the rest had not this bloody Knight murthered him with a wound he gaue him behind. Hee mispent his reuenue and Treasure, taxed his Subiects,

iects; and lastly, farmed out his Realme to the Earle of *Wiltshire*, hee was Deposed by King *Henry* 4. the first King of the House of *Lancaster*, where begun that fatall diuision, that ended in so much blood of the Nobility and Gentry spent vpon eyther side.

The Longest and Peaceablest, raigned King *Henry* 3. and King *James* the first: the former of which raigned 56. yeares and 28. dayes, and amongst many other good actions, he re-edified S. *Peters* Church at *Westminster*, which anciently was a Temple dedicated to *Apollo*, many Oxen heads being there found in the earth which had beene offered thereto; this Temple in the raigne of *Antonius Pius* was ouerthrowne by an Farthquake of whose ruines *Sebert* King of the East *Angles* built another to S. *Peter*, and that being destroyed by the *Danes*, *Edward* the Confessor raised it againe to great beauty; But was lastly taken down by King *Henry* 3. and new built with 50. yeares labour as now it standeth, King *Henry* 7. added the East part or Chappell vnto it.

S. *Pauls* Church in *London* was built by King *Ethelbert* K. of *Kent*, and *Sabert* King of the East *Angles* was subiect vnto him, at that time *Mylet us* was made Bishop of *London*,

London, anno 604. he and his successors kept his Sea there.

K. *James*, a King from his Cradle raigned in *England*, and *Scotland*, 58. yeares or thereupon, the most Learned, the most Ancient and Peaceable of any other, out-liuing in his time 9. Popes, 8. Emperours of the *Turkes*, 5. Emperors of *Germany*, 4. Kings of *France*, 3. Kings of *Spaine*, 2. Kings of *Denmarke*, 3. Kings of *Poland*, 5. Kings of *Sweathland*, 2. Emperours of *Russia*, and 8. Dukes of *Venice*, and so in a good old Age departed the most ancient King in all Christendome.

After whom, as if such a King should not lacke his Trayne some to vsher on before and others to follow after, according as one writes, followed such a Mortality of Nobility and Commonalty, the like was neuer knowne in this Kingdome, dying in that yeare between 50. and 60. Thousand; and this is another thing memorable, that before Queene *Anne* departed a Blazing-starre appeared, before King *James* a Starre appeared to shine within the Moone, both portendous and the world now sensible of their significations, a little Instance of some of the Nobility succeedeth in these Verses following:

Rich-

Richmond *and* Lenox *Duke without delay,*
Made the firſt ſpeed to vſher him the way:
Earle Dorſet *next, his ſeruice to preferre,*
Haſted to bee his ſecond Harbinger;
Then Lenox *Duke his deare loue could not*
ſmother,
But after ſuddenly purſu'd his Brother.
Old Nottingham *his ancient courſe being don,*
Then the renawn'd Southampton *and his Son;*
Warlike Belfaſt, *and Noble* Hambleton, *&c.*

And thus impartiall Death that ſpares none, no more the King on his Throne then him that grindes at the Mill, but ſweepes away one with the other, whom not the beſt Phyſicke from a whole Colledge of Phyſitions can ſaue; no Ayre, not that of *Surrey*, reputed the moſt wholeſome, can preſerue; wherein in that County, as moſt approuing the teſtimony thereof are 5. of the Kings Houſes ſcituate, of which *Richmond* not imputed the vnworthieſt is one, although in it haue deceaſed King *Edward* 3. *Anne* of *Beame*, *Richard* the ſeconds Wife, Daughter to the Emperour: *Henry* 7. and Queene *Elizabeth* of happy Memory. And thus much concerning a brieſe Epitome of Chronicle Diſcourſe in this kind.

A Diſ-

A Diſcourſe of Wonders domeſticall and foraine, and firſt of our owne.

Q. *WHich are held the ſtrangeſt accidents in all the Chronicles?*

A. 1 The remouings of the Earth.

2 The rayning of Blood.

3 The multitude of Mice in the Iſle of *Sheppey*, that could not bee driuen away, nor the place clenſed, till a flight of Owles came and deuoured them.

4 The Chaine of 24. linkes with locke and key, that a Flea drew, beeing put about her necke.

5 The man that ſlept in the Tower three dayes and three nights, and could not bee wakened during that ſpace, by any noiſe or violence, by pricking with Needles, or otherwiſe.

A Foraine Wonder.

It is recorded by *Guicciardine*, *L. Viues*, *Eraſmus*, and other, of a certaine Counteſſe of *Holland*, that brought forth at one birth 365. Children, as many as there are dayes in the yeare, which were all Baptized by a Biſhop, and after dyed: which came thus to paſſe. A certaine poore Begger woman loaden

loaden with Children, came to her doore, and craued an Almes, which the Counteſſe not onely denyed but alſo called her Harlot and Strumpet; telling her withall, it was vnpoſſible ſhee ſhould haue ſo many by one man: which this Begger hearing, beſought God, who knew her innocent, to manifeſt it vnto her, by giuing her ſo many at one birth by her Husband as there are dayes in the yeare, which fell out accordingly.

Q. *What is the greateſt Wonder in the Art of Nauigation?*

A. The Needle of the Compaſſe, which touched with the head of the Load-ſtone, euer turneth to the North-Pole, with the foote thereof to the South-Pole; touched with the ſide turneth Eaſt-ward, with the other ſide, Weſtward, &c.

Of the Hermaphodite.

Whileſt my Mother bare mee in her wombe, ſhee went to the gods to know what ſhee had conceiued, whether Male or Female: *Phœbus* ſaid it was a Male, *Mars* a Female, *Iuno* neither. Being borne, I was an Hermaphrodite. After, ſeeking my deſtiny from theſe gods, *Iuno* ſaid, I ſhould be ſlaine with a Sword; *Mars*, that I ſhould be

be Hanged; *Phœbus*, that I should be drowned: Which was my fortune?

Climbing vp a Tree, from thence I fell vpon my Sword, my foot hung in a bough, my head in the water; so, beeing neyther Male nor Female, but both, I was neyther Hanged, nor Drowned, nor Slaine, but all.

Q. *Seeing the Flye is so small a Creature, why hath Nature giuen her six feet to goe, beside Wings to flye withall, when the Elephant, so great a creature, hath no Wings, and yet but foure feet?*

Another.

Seeing the Wolfe brings foorth more young then the Sheepe, afterward Wolues eate those Sheepe, men kill those Sheepe; and yet how comes it, that there bee more Sheepe then Wolues?

Q. *What did our auncients hold to bee the greatest Wonders in the World?*

A. The Pyramides of *Egypt*, built by the Israelites, vnder the oppression of *Pharaoh*, which were 50. Cubits high, 40. Cubits thicke, in Compasse, twelue *Germane* miles: The Tower of *Pharaoh*, the Walls of *Babilon*, the Temple of *Diana* of *Ephe-*

sus,

ſus, the Tombe of *Mauſole*, and others.

Q. *There are three things memorable that* Spaine *boaſts of, and what are thoſe?*

1 A Bridge, ouer which the Water flowes that is vſed to runne vnder all other Bridges.

2 A Citie compaſſed with Fire, which is called *Madrill*, by reaſon of the Wall that is all of Flints, enuironing it round about.

3 Another Bridge, on which continually tenne thouſand Cattell are fedde, vnder which the water runnes ſeauen miles vnder ground, and then breakes forth againe. Beſides, a great Mountaine of Salt, from which, whatſoeuer is taken, it preſently increaſeth to the quantity againe.

Q. *In what part of the world is it that Trees breed liuing Creatures?*

A. In the Iſles of Orchades in *Scotland*, wherein growes a Tree neare the Seaſide, that beares a fruit like vnto a Fowle, which dropping downe into the Water, becomes a liuing creature, like a Ducke; if it fall vpon the dry Land, it putrifies, and turnes to nothing: But this is reported rather by Hiſtory, then by the people of that Countrey.

Q. *May*

Q. *May it be that without wood an Oxe boyle it ſelfe?*

A. By preconiecture to fore-runne this Diſcouery, might leade a man into ſome conceited admiration; therefore to ſtop that labour of the braine, the Scythians teach vs this ſecret of their neceſſity: for liuing in a Countrey where growes no Wood, they kill an Oxe, and then take out all the bones from the fleſh, and of the bones make a fire that roſts or boyles him, and ſo it is ſaid, the Oxe roſts or boyles himſelfe.

Q. *What was the anſwer of* Byas *vnto one that demaunded of him what was done in Hell?*

A. That hee neuer was there, nor neuer talked with any that came from thence.

Q. Albertus, *Duke of* Saxony, *was wont to ſay, that hee had three Monaſteries, three wonders in his Citie, and what were they?*

A. 1 *Predicant* Fryers, which had much Corne, and no Fields

2 *Franciſcans*, which had much Money, and no Rents.

3 Of the Order of S. *Thomas*, which had ſtore of Children, and no Wiues.

Q. *What are the differences betweene the former*

former and later Ages of the world, for length of dayes, ſtature of body, beauty, riches, and the like?

A. The difference in ſome degrees is very great, in others more ſmall: for firſt, concerning length of dayes, or long life, betweene the former Ages, and the latter, there is no compariſon: for, before the flood, men liued 900. and odde yeares, as *Methuſaleth*, *Adam*, and others: Now, with vs, the odde yeares are almoſt counted long life: and then, as the Age was long, ſo the ſize was great, large of ſtature, mighty of ſtrength, which in our times are ſhrunke vp to a handfull: For beauty, the Scriptures make mention of *Vaſhty*, *Eſther*, and others; and our Chronicles of *Roſamond*, *Matilda*, *Shores* Wife, and others; all liked and approued by Kings; yet notwithſtanding the blazed features of theſe, many are of opinion, that ſome Beauties of our times, of leſſe note, are not inferiour to ſome of theſe, if not exceeding: And as for Riches, ABRAHAM, LOT, and IOB, are ſtyled for their Mightineſſe in that bleſſing: to let paſſe the two former, whoſe Heardſmen diuided the Countries, and come to IOB; concerning whom, is more parti-

particularly expreſſed, whoſe ſubſtance in Cattell, as the Scripture teſtifieth, was 7000. Sheepe, 3000. Camels, 500. yoake of Oxen, and 500. ſhee Aſſes, and *at laſt all this was doubled.*

Amongſt ſome others, to produce in paralell neare our times, this one: It is found in a Record in the Tower, that Sir *Hugh Spencer* the elder, who liued in the time of King *Eeward* the Second, had in ſubſtance, and for the prouiſion of his houſe, 28000. Sheepe, 1000. Oxen, and Steres, 1200. Kine and Calues; 140. Mares, and Colts; 160. drawing Horſes; 2000. Hogges, 300. Bullockes; 40. Tunnes of Wine; 600. Bacons; 600. Muttons in larder; 10. Tunnes of Syder: Plate, Iewels, and Money 10000. pounds. This done, the cenſure is ſuſpended, and left to the iudicious Readers conſideration to giue verdict.

HERE-

HEREAFTER FOLLOWETH THE HISTORY of St. GEORGE, St. CHRISTOPHER, *and the* seuen Sleepers, *as they are related in ancient Story, continuing to read, and necessary to bee knowne, in regard of the often object, and occasion of Discourse which thence ariseth.*

SAint GEORGE was a Knight, and borne in *Capadocia*; on a time as hee journied hee came into a Prouince of *Lybia*, to a City which is called *Sylece*, and by this City was a Riuer or Pond, wherein was a Dragon that inuenomed and preyed vpon the whole Countrey, which many times the Inhabitants had assayed to destroy, but could neuer preuayle, for hee poysoned all with the venome of his breath, and therefore to keepe him from the City, the people gaue him euery day two Sheepe to feed on there: and when the Sheepe failed, there was alotted to him a Man and a Sheepe: and after this wast, a new ordinance was decreed, which was, that the Children and young should bee cast

vnto him by lot; and after the deſtruction of many, it fell on the Kings onely Daughter, whom hee would haue ranſomed with infinite ſummes of money, but the people would not, becauſe their children had been formerly caſt out, according as their Lot fell, and they were impartiall: When the King ſaw that he could not preuaile, and the Dragon expected her allowance, he weeping ſaid to his Daughter thus, taking his leaue of her: Now ſhall I neuer ſee thine eſpouſalls, and many other my hopes I had of thee: Then did he array his Daughter as to her wedding and hauing imbraced and kiſſed her, ſhe was after ledde forth to the place, and there faſtened for a prey to the Dragon, where waiting in this exigent for deſtruction and Death, S. *George* paſſed by, and eſpying this forlorne wight, demaunded the cauſe, when in the relating the Dragon makes out, and intercepts the ſtory; which ſeeing, S. *George* moſt manfully oppoſeth, and by his valour, at the firſt encounter ſore woundeth, and after hauing him conquered and captiued, put the Virgins girdle about his necke, and with that ledde him to the City, where the people ſlue him. Likewiſe it is found in the hiſtory of *Antioch*, that when the Chriſtians

conque-

conquered Ieruſalem, that a faire young man appeared to a Prieſt of the hoaſt, and bad him carry with him ſome relique of Saint *George*, for hee was conductor of the battaile, and after in the hotteſt aſſault, when the Sarazens ſuppreſt them from ſurpriſing the walles, they ſaw apparantly a Viſion like Saint *George*, which had white armes, with a Red Croſſe, which ledde the way at the entring of the City, and ſo Ieruſalem was taken by his ayde and helpe.

Saint *George* was beheaded by *Decian* the Emperour, and lyeth buried betweene Ieruſalem, and port Iaphe, by a Towne called Ramis, dedicated vnto him. S. *George* is Patron of the Realme of *England*, and the cry of men of Warre, in honour of whom is founded the noble Order of the Garter, and alſo a noble Colledge in the Caſtle of Windſor, by the Kings of England; in which Colledge is the heart of Saint *George*, which *Sygeſmond* the Emperour of Almaine brought and gaue it for a great and precious Relique to King *Henry* the fifft, and alſo according to the ancient Story, there is a piece of his Head.

Saint

Saint CHRISTOPHER.

SAint *Chriſtopher* was of the linage of Cananees, great of ſtature, and terrible of Countenance, being twelue cubits long: and on a time it came into his mind, that hee would ſeeke out and ſerue the greateſt Prince in the world, and none but he would hee ſerue: and ſo from the ſeruice of a King which in his preſence ctoſſed himſelfe at the naming of the Deuill, S. *Chriſtopher* came to vnderſtand that the Deuill was greater then he, becauſe he feared him, and therefore him would hee ſeeke out and ſerue, which ſoone he did, being a maſter eaſie to finde, and willing to entertaine: when afterwards in this ſeruice, this great maſter at the ſight of a little croſſe ſtarts aſide and durſt not come neare it, which perceiued of this ambitious retainer, hee came againe to know there was a greater then hee: after whoſe ſeruice he long ſought in vaine, vntill by the inſtruction of an Hermite, by the performance of ſome worke meritorious by him inioyned which was to be reſident by a Riuer ſide wherein many had periſhed, to tranſport ſuch paſſengers as thither ſhould come, he met with his maſter; for according

ding to this direction, thither went *Christopher* and made his abode, taking a great pole in his hand, by which he sustained himselfe in the water, bearing ouer all manner of People without ceasing. Now it followed on a time as he slept in his lodge, hee heard the voyce of a child which called him and said, *Christopher* come out, and beare me ouer the water, then he arose and went out, but found no body: now when he was come againe into his lodge, hee heard the same voyce crying vnto him as before, at the which he runnes out but finds no body: againe the third time being called, he comes forth, and there found a child by the Riuer side, which prayed him to beare him ouer the water; then *Christopher* lift the childe on his shoulders, and tooke his staffe and entred the water, and the water arose, and swelled vp more and more, and the child grew heauier and heauier, and euer as hee went further, the water swelled vp higher, insomuch that *Christopher* was in danger of drowning: But when hee came ouer, quoth he, Thou child, thou hast put mee in great perill, and weigheſt almost as heauy as if I had carried all the world vpon my backe: quoth the child, Thou hast

borne all the world vpon thy backe, and him that created it; I am hee in this worke whome thou seekest to serue, and for thy better assurance thereof, set thy staffe in the ground, and by to morrow it shall bud and bring forth fruit: and he did so and found it accordingly, his staffe bearing flowers and Dates; and being thus conuerted and beleeuing himselfe, hee conuerted thousands, and amongst many other passages of his life, was at last beheaded, and his blood there spilt cured those that were blind.

The story of the seuen Sleepers.

THe seuen Sleepers, were borne in the City of Ephesin, and there liued in the time of *Decian* the Emperours persecution; the names whereof were *Maximion, Malchus, Marcianus, Denis, Iohn, Serapion,* and *Constantius*; These Christian men, to auoid torture, or the worshipping of Idols, fled to a caue in the mount of Celion, and there after long wailing, prayer and fasting, being a little refreshed with some food that they had secretly sent for to the City, they there in their heauinesse fell asleepe. Shortly after *Decian* suspecting, inclosed the mouth of the caue wherein they were, with stones

ſtones, to the end they ſhould there dye for hunger: this being done, the Miniſters, *Theodorus* and *Ruffinus*, two Chriſtian men, wrote their martyrdome, and incloſed it ſecretly among the ſtones. Now when *Decian* was dead, and all that generation paſſed ouer, *Theodoſian* the Emperour ſucceeded, and euen at that time was it when the hereſie was of them that denyed the reſurrection of the dead, then came it into the mind of a Burgeſſe of Epheſus, in that place to make a building or Lodge for his Shepheards and Heardſmen; in the effecting whereof, it happened the maſons that made the ſame, opened this Caue, and then theſe Saints that were within, and all this time had ſlept, awaked and ſaluted each other, ſuppoſing verily they had ſlept but one night, and beganne to remember their beauineſſe the day before. Then ſent they *Malchus* to buy bread in the City, and then *Malchus* tooke fiue ſhillings and went out of the Caue; and when hee ſaw the Maſons and ſtones before the Caue, hee began to wonder at the ſudden alteration: but when he came into the City, hee found it all altered, and the croſſe ſet vpon euery gate: then came he to thoſe that ſold bread,

and they talked and ſpoke of God, whereat he wondred and ſaid to himſelfe, what a change is here ſince yeſterday? then no man durſt ſpeake of God, and now euery man profeſſeth him openly. But when he came to pay money for his bread, offering his ancient Coyne, the ſellers maruailed, and ſaid one to another, certainly this young man hath found ſome old treaſure; for the ſuſpition whereof hee was had afore the Biſhop and the Councell, in the examination before whome he confeſſed that hee himſelfe with 6. more of his fellowes had for feare of *Decians* cruelty, betooke themſelues to a caue but yeſterday as he ſuppoſed, and with them tooke that mony; then the Biſhop gathering by circumſtance the time (admiring hereat) ſent to the Emperour, who with many others came and went with this young man, to the caue, where they found the other ſixe cheerfull and beautious to behold their bodies and garments vntoucht with age or time; then went the Emperour in vnto them, and with them glorified God, embracing them, and weeping vpon each of them, ſaid, I ſee you now like ſo many *Lazaruſſes* riſing out of your graues. After this they continued ſome little time, and ſhortly after

dyed, and the Emperour rightly adorned the place, and buried them in gold; and so with this and the precedent matter according to the ancient story, it was found that they had slept 208. yeares. And so much briefly for discourse, and to awake this sleepy story, and giue some glosse to this common Almanack text.

Hereafter follow certayne Epigrams some old reuiued, and some new published.

1. *Of a Lawyers absence.*

A Vertuous Dame that saw a Lawyer rome,
Iustly reprou'd his stay so long from home:
Saying to him, that in his absence thence,
His wife might lacke her due beneuolence:
But hee to quit himselfe of such disgrace,
Answer'd it thus, by putting off a case:
One owes a hundred pounds, now tell mee whether
Is best, to haue such payment altogether,
Or take it by a shilling and a shilling,
Whereby the bag may bee the longer filling

r,

Sir, quoth the Dame, I thinke it were no losse,
If one receiu'd such payment all in grosse:
Yet in your absence this may cause your sorrow,
To feare for want your wife should twelue-pence borrow.

Epig. 2. *In Getam.*

Geta from wooll and weauing first began,
Swelling and swelling to a Gentleman:
When he was gentleman, and bravely dight,
He left not swelling till he was a Knight:
And from a Knight thus higher to surmount,
He swell'd on bigger till he was a Count:
And still proceeding careless of his first,
He swell'd to be a Lord, and then he burst.

Epig. 3.

Proverbs upon Complexions.

To a *Red* man reade thy Read.
With a *Browne* man breake thy bread.
At a Pale man draw thy knife.
From a *Blacke* man keepe thy wife.

Exposition.

The red *wise, the* browne *trusty,*
The Pale *peeuish, the* blacke *lusty.*

Epig. 4.

Epig. 4. *In ſuperbium.*

I tooke the wall, one thruſt me rudely by,
And told me the Kings way did open lye.
I thankt him that he did me ſo much grace,
To take the worſe, leaue mee the better place;
For if by th'owners wee eſteeme of things,
The wall's the Subiects, but the way's the Kings.

Epigram. 5.

NIX { *Snow.*
IX { 9.
Cor NIX { *A Crow.*

NIX *I that the Winters daughter am,*
Whilſt thus my letters ſtand,
Am whiter then the plume of Swan,
Or any Ladyes hand.
IX *Take but away my letter firſt,*
And then I doe encline,
That ſtood before for milke white ſnow
To bee the figure Nine.
And if that further you deſire
By change to doe ſome trickes,
As blacke as any bird I am,
Cornix *By adding* Cor *to* Nix.

Epig. 6. *De sanit. & medico.*

Health is a Iewell true, which when we buy,
Phyſitians value it accordingly.

Epig. 7. *In Amoroſum.*

A Wife you wiſht me (Sir) rich, faire, and young,
With French, Italian, & the Spaniſh tongue:
I muſt confeſſe your kindneſſe very much;
But yet in truth Sir, I deſerue none ſuch.
For when I wed, as yet I meane to tarry,
A woman of one language Ile but marry,
And with that little Portion of her ſtore,
Expect ſuch plenty, I would wiſh no more.

Epig. 8. *Vpon an Vſurer and an improp. Parſon.*

A Clergie man that oft had Preacht,
From his ſtopt-ſteeple throat,
And to his Congregation teacht,
Full oft this certaine note;
There could no Vſurer be ſau'd,
Vnleſſe hee did reſtore
What he ſo wrongfully had ſhau'd
From th'backes of needy poore.
Vpon a time it ſo fell out,
This Vſurer did meet

The

The Parſon as he went to Church,
And thus he did him greet;
Good Sir (quoth he) I wonder much
You take ſuch fruitleſſe paine,
To preach againſt a ſinne that's ſuch
As you your ſelfe maintaine:
But ten i'th hundred doe I take,
On good occaſion when;
But you a hundred doe reſerue,
Allowing out but ten.
The Parſon hearing him ſay ſo,
Began to bee afeard,
And neuer preacht againſt that ſinne,
To this day that I heard.

Epig. 9. *In Aulam Weſt.*

Weſtminſter is a Mill that grinds all cauſes,
But grinde his Cauſe for mee there hee that liſt.
For by demurres and errours, ſtayes and clauſes,
The tole is oft made greater then the griſt.

Epig. 10. *In Iacobum.*

He that doth aske, Saint *Iames* doth ſay ſhall ſpeed;
O that King *Iames* would anſwere to my need!

Epig. 11. *Consilium.*

From the Confessor, Lawyer, and Physitian,
Hide not thy case on no condition.

Epig. 12. *Huyw. Rent.*

By Lease without writing one once let a Farme,
The Leaser most lewdly the rent did retaine,
Whereby the Lessee wanting writing, had harme:
Wherefore hee vowed whilest life did remaine,
Without writing, neuer to let thing againe:
Husband (quoth the Wife) that thing againe reuert.
Else without writing you cannot let a fart.

Epigram. 13.

One thing as was my ordinary wont,
I went abroad into the fields to Hunt,
Started a Hare, pursu'd her with full cry,
And had neere wearied her, when by and by,

Mise,

Miso, because I hunted in his grounds,
Let loose his running Dogs, and bauk't my Hounds.
From thence, that sport I vtterly forswore,
Being so vnkindly croft by such a bore.
So shunning the open Fields and Forrests wide,
My common haunt was by the Water side;
For what, thought I, though Lands inclosed bee,
Yet Seas and Riuers questionlesse are free:
There will I sport mee with the scalie frie,
Feareless, though all the world were standing by.
I had not scarce cast in my bayte to take,
But straight one comes, it seemes hee hast did make,
That bids mee packe when first I did appeare;
Away went I; it was no Fishing there.
Scarce knowing now what sport to entertaine,
Beeing banisht both the Earth and Watry plaine,
I tooke a Piece next time, and forthwith went,

To

To sport me in the ayery regiment;
Where hauing scarce discharg'd to kill a Daw,
Another comes and brings mee statute Law
Vpon my Piece, where I it lost: then swore
I ne're would hunt, not angle, nor shoote more.
Then tooke I Dice in hand, my heauy fate;
Thus crost in all, and lost my whole estate.

HEREAFTER FOLLOWETH certaine *Epitaphs* on sundry persons.

Epitaph 1. *On the Vsurer.*

HEre lyes at least ten in the hundred,
Shackled vp fast both hands and feet,
That at such as lent money gratis *wondred,*
The gaine of Vsury was so sweet:
But thus beeing now of life bereauen,
Tis a hundred to ten hee is scarce gone to Heauen.

Epitaph

Epitaph 2. *Vpon a Spendthrift.*

Here lies Iacke *careleſſe,*
Without Tombe, without thought, without ſheet
That liu'd in the Alehouſe, the Bowling-alley,
And dyed in the ſtreet.

Epitaph. 3. *Vpon a rieteus Courtier.*

Here lyes he now, where no man ſees,
That liu'd by crooked hams and knees,
Yet in his heart did boyle that luſt,
That nought could quench, but earth and duſt:
Where if he had ſoeuer beene laid,
Leſſe ſummes his reckoning would haue paid.

In Papam Pium quintum.

Papa pius quintus moritur res mira quòd inter
Pontifices tantùm, quinq; fuere Pij.
Pius the fift is dead, and vnderſtood
Of ſome ſo call'd, becauſe but fiue were good.
In all the line of Popes. ——
Fallar ego, nam nemo pius re, nomine tantùm,
Pontifices conſtat quinque fuiſſe pios.
Yet erre I doe in this to their more ſhame.
For none were good indeed though fiue in name.

Certaine

Certaine Verſes, fixed vpon a Child, layd in S. Tho: Hoſpitall.

Conceiue a fault, by me conceiu'd,
By my ſeduced Mother,
Who vowes, vntill ſhe bee a wife,
I ne're ſhall know a brother:
And for this Hoſpitall is rich,
And hath a plenteous Purſe;
And ſhee is poore and cannot pay,
Sh'hath put mee here to nurſe.
No further She imparts her ſelfe,
Then that ſhee is a ſinner,
Though not the laſt that ſo ſhall erre,
No more then firſt beginner.
How ere, ſhee here hath packt me vp,
The witneſſe of her ſhame,
And left mee vnto you to feed,
To cloath, and giue a name.

Vpon the vnequall diuiſion of the Earth, how ſome haue all, and ſome haue none.

Though th'Earth's the Lords, and all that is therein,
And nothing really mans owne but ſinne;
As is the Sea the tributer of Fountaines:
The Sheep and Cattle on a thouſand mountaines.

Though

Though he that all these made, doth all these
feed,
And of no creatures ayd doth stand in need,
Yet doth hee from his high exalted throne,
Suruay the wayes men title these their own;
He sees his earth, the base of this faire frame,
Intayl'd to greatnesse, to their blood and
name,
Mete to the rich, in Akers of such store,
That what makes one too proud, makes ten
too poore.
Some of his walking earth he sees haue gold
That rusts for vse, too seldome being told.
And some againe so scanted in their need,
Their sinewes crack before their bellies feed.
Some choisest dainties Sea and Land afford,
To surfet on, seru'd daily to their bord:
And some againe are so penurious fed,
They thinke they fare rich if they purchase
bread.
Anothers glory lies vpon his backe,
And hauing plenty there appeares no lacke,
Veluets and Silkes, and robes of endlesse
waste,
Altering with humour to giue fancie taste,
When as some other, whose successe more
bad,
Tugs 60. yeares like leatherne *Adam* clad,

For

For skinnes or figge leaues for to hide his skinne,
Whose heart being plaine, he cannot this way sinne,
Whose totall substance, all his hopes to boot,
Was neuer worth the trust of such a sute.
What should I say of this vnequall lot?
Would God thus haue it? Surely I thinke not:
Though some distinctions he would haue to be,
Yet not in such a terrible degree,
He would not haue thee see thy brother lacke,
Then slake thy cost, and cloath some naked backe:
Hee would not haue thee see thy brother pine,
But him sustain'd from that excesse of thine,
If for thy selfe thy whole endeuors tend,
If what thou hast thou wouldst be thine heire and spend,
Then know like that rich glutton, thou maist craue,
A drop, and be denide; because he gaue
Not to the needy, crums that doth belong,
Droppes were denide him for to cole his tongue.

Vpon

Vpon the late Starre.

This yeare there hath appear'd a ſtreaming
Starre,
Within our natiue Hemiſphere or clime,
But whether it brings vs newes of peace or
warre,
Of plague or famine, who i'ſt can diuine?
Though ſome interpret it to change of State,
Hoſtile inuaſion, or ſome great mans end:
Rumors of wars here landed to vs late,
Or like particulars that they entend:
But ſince the Character hath ſuch a letter;
That none can vnderſtand but he that writ,
Let's feare the worſt, our ſinnes, and make vs
better,
And not to other ends interpret it;
For in the ſame ther's matter vnder-hil'd,
Which ſhall not to our knoledge be made
plaine,
Till the Portent and purpoſe be fulfild;
For neuer came ſuch meſſengers in vaine.
How ere, with meekeneſſe, let vs kiſſe the
rod:
Hoping the beſt, yet leauing all to God.

Epit. 4. S. Tho. Becket.

Pro Chriſti ſponſa, Chriſti, ſub tempore Chriſti
In templo, Chriſti verus amator obiit.

Engliſhed.

Engliſhed.

For CHRIST his Spouſe, his Cauſe, and at
Chriſts-tide,
Within Chriſts Temple, Chriſts true louer
dide.

Epit. 5. *Written by a Religious Gent: before his death.*

Earth take my earth, Satan my ſinne I leaue,
The World my ſubſtance, Heauen my ſoule
receiue.

Epit. 6. *Vpon* Ionas *in the Whales belly.*

Buried I am, and yet I am not dead,
Though neither earth incloſe, nor ſtone me
keepes,
I ſpeake, I thinke, with liuing ayres am fed,
In liuing Tombe; in in vnfathom'd deepes:
What wight beſides my ſelfe for ſhame or
grace,
Ere liu'd in death, in ſuch a Tombe or place?

Epit. 7. *In Verolamium, a forgotten Citie, ſometimes neere Saint Albones.*

Stay thy foot that paſſeſt by,
Here is wonder to deſcry,

Chur-

Churches that interr'd the dead,
Here themselues are sepulchred;
Houses where men slept and wak't,
Here in ashes vndertak't:
In a word to allude,
Here is Corne where once Troy stood;
Or more folly home to haue,
Here's a Citie in a graue.
Reader, wonder thinke it then,
Cities thus would die like men,
And yet wonder thinke it none,
Many Cities thus are gone.

Epit. 8. *Vpon a Chamber-mayd.*

Vnderneath this Stone is layd,
A Ladies sometimes Chamber-mayd,
Who was young, and plumpe, and pretie,
And yet a Maid, alas 'twas pitie.

Epit. 9. *Vpon a Loue-sicke youth.*

Here lyeth hee, he lyeth here
That bounst and pitie cry'd,
The Doore not op't, fell sicke alas,
Alas, fell sicke and dy'd.

Epit. 10. *On a rich couetous Lawyer.*

Within this euerlasting Tombe,
Whose house containes her dead till doome,

Is

Is one poſſeſt here to abide,
That yet had liu'd, and had not dide,
If Death like him would haue agreed,
At any rate to haue beene feed:
Or if he could at Point of death,
That ſold his wind, haue bought but breath:
This Croſſe to him could ne're ſo fall,
To haue wed the Church that woo'd the Hall.

Epit. 11. *Vpon a Citizen.*

From wares and cares and fained breath,
Here I at laſt am freed by Death:
If that my dealings were not iuſt,
The more I feare, the leſſe I truſt.
What though a 100. Blue-coats ſing,
My friends did mourne, the Bels did ring,
The earth receiu'd me with applauſe?
All doth not better mend my cauſe.
Fed I the hungry, cloath'd the poore,
Made I theſe friends to goe before?
No, I left wealth behind vnſpent,
Coynes vnreceiu'd that I had lent,
And ſuites vnended wag'd by coſt?
And all I left behinde is loſt.
Good deeds I did, and gifts I gaue,
Thoſe went before me, thoſe I haue,

Epit. 12.

Epitaph, 12.

A memento for Mortalitie.

Taken from the view of the Sepulchers of so many Kings and Nobles, as lye interred in the Abbey of *Weſtminſter.*

Mortalitie behold and feare,
What a change of fleſh is here?
Thinke how many Royall bones,
Sleepe within this heape of ſtones,
Hence remou'd from beds of eaſe,
Daintie fare, and what might pleaſe,
Fretted roofes and coſtly ſhowes,
To a roofe that flats the noſe.
Which proclaimes all fleſh is graſſe,
How the Worlds faire Glories paſſe;
That there is no truſt in Health,
In youth, in age, in greatneſſe, Wealth:
For if ſuch could haue reprieu'd,
Thoſe had beene immortall liu'd.
Know from this the World a ſnare,
How that greatneſſe is but care,
How all pleaſures are but paine,
And how ſhort they doe remaine:
For heere they lye had Realmes and Lands,
That now want ſtrength to ſtir their hands.
Where from their pulpits ſeel'd with duſt,
They preach, In Greatneſſe is no truſt.

Here's an Aker ſowne indeed,
With the richeſt royalll ſeed,
That the earth did ere ſucke in,
Since the firſt man dy'd for ſin.
Here the bones of birth haue cry'd,
Though Gods they were as men they dy'd.
Here are ſands (ignoble things)
Dropt from the ruin'd ſides of Kings,
With whom the poore mans earth beeing ſhowne,
The difference is not eaſily knowne:
Here's a world of pompe and ſtate,
Forgotten, dead, diſconſolate.
Thinke then, this ſithe, that mowes downe Kings,
Exempts no meaner mortall things:
Then bid the wanton Lady tread,
Amid theſe mazes of the dead.
And theſe truely vnderſtood,
More ſhall coole and quench the blood,
Then her many ſports a day,
And her nightly wanton play.
Bid her paint till day of doome,
To this fauour ſhee muſt come.
Bid the Merchant gather wealth,
The Vſurer exact by ſtealth:
The proud man beate it from his thought,
Yet to this ſhape all muſt be brought.

A short addition or memento hereunto annexed vpon the Death of Queene ANNE.

See here this plot for all her store,
With greedy throat still gapes for more:
Which with our griefe and her successe,
(concludes not now in emptinesse;
For newly now she hath tomb'd in earth,
One great in good, as high in birth;
Vnto a hopefull Prince the Mother,
Wife to one King, and Sister to another,
A King her Father, euery way borne high:
Match't great, liu'd great, in sphere of Maiestie:
Yet notwithstanding this bloud high descent,
As rich in Vertue, and more eminent,
Respective, liberall, with a plentious hand,
Where desert crau'd, or she might vnderstand
A needfull good, or seasonable supply,
To such her streame of goodnesse ne're was drie.
Nor could the Labourer, (heauen being her desire)
Who gaue their verdict, sigh to want their hire,
For where that wisdome thought it fit to pay,
It was her Vertue not to keep't away:
Yet she with these, and thousands more beside,
From vs was gone the moment that she dide:

Gone like that fatall day of vs deplor'd,
As soone to bee call'd backe, as shee restor'd:
For though shee bee from vs so lately fled,
Shee's as farre from life, as Adam *so long dead:*
Being gathered to that Sepulcher of Kings,
That best can shew they are but mortall things.
Where sleepe the Scepter-bearers and their sway,
That now remember not they had their day:
Where all your famous Henries *doe remaine,*
Edwards *and* Richards, *that did rule and raigne,*
Whose glittering swords by Conquest kept from rust,
Their glory ended, heere conuert to dust.
The mixture of whose bones, that now not ake,
Mee thinkes should mutine, and the building shake.
To sympathize the royaltie they had,
How simply there regarded, meanly clad:
Where they shall sleepe vntill that trumpe bee blowne,
That rends vp Sepulchers, and teareth stone,
Seuers the ioynted buildings rais'd on hie,
Confusing all i'th twinkling of an eye.

A second Addition or short memento of Sorrow taken from the occasion of the sad Remembrance of the death of K. IAMES, and that fearefull Visitation that succeeded in that last and wonderfull yeare,

1625.

TO adde more noble Ashes to this store,
K. Iames is followed now, those gone before
Impartiall death that spareth no degree,
But fetters Kings in his captiuitie
Hath seized him, a King euen from his birth
The Ancientst, learnedst, peacefull K. on earth:
To tell the greatest, no Armour that they haue
Is proofe, to keepe a Monarch from his graue.
Thus then I blason life to be a streame,
Still gliding towards the Sea, or like a dreame
That is forgott'n ere it can be told,
Or like a glasse that doth no semblance hold;
Or like a Post in speed vpon the way,
Or like to any thing that hath no stay.
Afflicted London *in thy face I see*
But one yeare since mans short mortalitie,
When as the healthfull'st liuing drawing breath,
Had but a thrid to cut twixt life and death:
Of which sad numbers of soms then deceast,
Thousands are mourners, and I not the least:
When euery house like Ægipt might be seene,
None where the slaughtering Angel had not bin

The Peſtilence then ſpreading in the ſtreets,
Threatning mortalitie to all it meets:
Gainſt whom no humane ſtrẽgth of fleſh & blood
Was able to withſtand, but was withſtood.
No phyſicks helpe that ſucks from herbe or tree
Or ſtones or roots, or what more virtuall be:
The leaſt Preſerue, or reſcue that might ſaue.
But emptied houſholds to fill vp the Graue:
Let vs then liue, that we forget not why
Wee liue, that haue eſcap'd that is to die.
And let vs thinke thoſe happy gone before,
That haue paſt all ſhipwracke and are now on ſhore;
And here ſo liue to die, that when we end,
As ſure we once muſt part. Chriſt be our friend:
And then howeuer whatſoe're befall,
In loſing little wee haue gained all.

Hereafter follow certaine Riddles, or Witty Propoſitions.

Riddle 1.

Sphinx, a certaine monſter of *Thebes* propoſed a Riddle to all that paſſed by the way, which whoſoeuer could not reſolue, he carried to the top of a high rocke, and from thence threw headlong downe; which Riddle was as followeth:

Quod pedibus binis, animal meat abſq; ruinis,

Mox

Mox graditur Ternis, post claudicat atque quaternis.

Englished more at large.

What creature is that in the World, that first goes on foure feet, afterwards vpon two feet, afterwards vpon three feet; and last of all vpon foure feet againe?

This after the fall of many, was resolued by *Oedipus* to be a man, which first in his childe-hood, creepes vpon his hands and knees, as vpon 4. feet; afterwards in his better strength, walkes vpon 2. feet; afterwards in declining yeares, walkes with a staffe, as with 3. feet; and lastly in his second childehood or decrepit age, creepeth vpon all foure againe.

Riddle 2.

By what strange marriage was it, that this more strange kindred was produced, that two mothers should produce two sonnes, that should bee the sonnes of their sonnes, brothers to their husbands, and vncles to each other, and yet both lawfully borne in wedlocke, and they their true mothers?

Resolution.

These two women had two sons that maried crosly one the others mother, and had each of them a son thereby, which were thus

allyed as before mentioned.

Riddle 3.

What part of man may that part be,
That is an implement of three,
And yet a thing of so much stead,
No woman would without it wedde,
And by which thing, or had or lost,
Each mariage is made vp, or crost.

Resolution.

The heart of a man, a triangle figure, the beginning of loue, and of euery match likely to prosper.

Rid. 4. *Homers fatall Riddle.*

Certaine Fishermen vpon the Sea, hauing been freeing themselues from vermine, meeting *Homer* by the shore side, proposed this Riddle vnto him: What is that which hauing taken we haue lost, and hauing not taken we haue kept, still meaning indeed their vermine: which he dreaming of their fishing, dyed for griefe, because he could not resolue it.

Riddle 5.

First, my mother brought me forth, when shortly after I the Daughter, bring forth my mother againe.

Resolution.

Of water is first made ice, which afterwards

wards melts, and brings forth water againe, and ſo the daughter brings forth the mother, as the mother firſt the daughter.

Riddle 6.

What one man was that, that ſlew at once the fourth part of the world?

Reſolution.

Cain that ſlew his brother, when there were but foure perſons in the world.

Riddle 7.

Who were thoſe that fought before they were borne?

Reſolution.

Iacob and *Eſau* in their mothers wombe.

Riddle 8.

What Sepulchre is that, and where doth it ſtand,
That toucheth neither heauen, nor earth, nor Sea, nor land?

Reſolution.

The Tombe of *Mahomet*, being a cheſt of Iron, drawne vp by load-ſtones, to the top of *Mecha*, a Church belonging to the Perſians, whither the Turkes goe a Pilgrimage, as Chriſtians to *Ieruſalem*, to the Sepulchre of Chriſt.

Riddle 9.

There was a man beſpake a thing,
Which when the owner home did bring,
He that made it did refuſe it,
And he that bought it would not vſe it,
And he that hath it doth not know,
Whether he hath it, I, or no.

Reſolution.

A Coffin brought by another for a dead man.

Riddle 10.

Two Siſters ſtanding ouer a Tombe, thus bewailed the dead therein interred: Alas, here lies our mothers husband, our husband, and the Father of our children, and our father, how could that be?

Reſolution.

It is meant of *Lots* Daughters, ouer the Tombe of their Father.

Riddle 11.

That which thou looke ſt on with thy eyes (O Traueller) is a Sepulchre, yet without her carcaſſe, is a carcaſſe, yet without her Sepulchre, and how can that be?

Reſolution.

The pillar of ſalt *Lots* wife was turned into. *Ioſephus* teſtifies that he ſaw that pillar of ſalt, and went purpoſely there to behold it.

Riddle

Riddle 12.

Two Gentleman Stewards were ſent to the towne to buy wine, and the one making more haſte then the other, had bought all the wine, which was onely 8. gallons; returning homewards, met the other, who was going thither, told him hee had bought all that there was, neuertheleſſe hee would bee content to let him haue halfe, ſo hee could meaſure it iuſt in his meaſures, which were a 3. gallons, and a 5. gallons, and how was that done?

Reſolution.

In this manner; firſt he filled his meaſure of three gallons, puts it into the meaſure of fiue gallons, fils the three againe, puts two into the fiue, then puts the fiue into the eight, then puts the one into the fiue, and then fills the meaſure of three, & puts it into the fiue, hauing one ſingle gallon before, which ſo made it foure, and ſo equally meaſured it forth.

Riddle 13.

Indenſis ſiluis vener bis quinque catelis
Quod capio, perdo, quod non capio mihi ſeruo.

Engliſhed.

In thickeſt woods I hunt with Beagles ten
After the chaſe, which when I doe diſcry,

I diſpoſſeſſe me of not vſefull then;
And what I take not, onely that keepe I.

Reſolution.

One ſcratching his head with both his hands.

Riddle 14.

Learning hath fed me, yet I know no letter,
I haue liu'd among books, yet am neuer the better:
I haue eaten vp the Muſes, yet I know not a Verſe,
What ſtudent this is, I pray you rehearſe.

Reſolution.

A Worme bred in a booke.

Riddle 15.

What is that which produceth teares without ſorrow, takes his iourney to heauen, but dies by the way; is begot by another, yet that other is not begot without it?

Or thus:

What is that which if it be ſeene cannot be taken, if it be taken cannot be held, and when it is thought to be ſomething, by and by it turnes into nothing.

Reſolution.

Smoake.

Riddle 16.

When I liued I fed the liuing, now I am dead,

dead, I beare the liuing, and with ſwift ſpeed walke ouer the liuing.

Reſolution.

A Ship made of an Oake, growing, fed Hogs with Acorns, now beares men, ſwims ouer Fiſhes.

Riddle 17.

Chriſtopher bare Chriſt, Chriſt bare the World, where then ſtood *Chriſtophers* feet?

This muſt be anſwered by another *Oedipus* or *Palamon.*

Riddle 18.

Firſt I was ſmall, and round like a Pearle,
Then long and ſlender as braue as an Earle;
Since like a Hermit I liu'd in a Cell,
And now like a rogue in the wide world I dwell.

Reſolution.

Firſt an Egge, then a Worme called a Silk-worme; then incloſed in a Huske, and laſt of all a Butter-flie.

Riddle 19.

There is a body without a heart;
That hath a tongue, and yet no head,
Buried it was, ere it was made;
And loude doth ſpeake, and yet is dead.

Reſolution.

Reſolution.

A Bell, which when it is caſt, is founded in the ground.

Riddle 20.

Far in the Weſt I wot not where,
Are Trees men ſay, which Oyſters beare;
That Oyſters ſhould be bred ſo hie,
Me thinkes it ſoundeth like a lie.
That female plants, I know that's true,
In *London* ſtreets beare Oyſters new,
And fiſh and fleſh, and now and then,
They beare I tell you handſome men.

Reſolution.

Euery man or woman is a tree turned vpwards, and vpon ſuch trees you know what fruites are borne in *London*.

Riddle 21.

All day like one that's in diſgrace,
He reſteth in ſome ſecret place,
And ſeldome peepeth forth his head,
Vntill day light be fully fled;
When in the Maids, or Good-wifes hand,
The Gallant fire hath grace to ſtand:
Whence to a hole they him apply,
Wherein he will both liue and dye.

Reſolution.

A Candle.

Riddle 22.

Riddle 22.

One euening as cold as cold might be,
With froſt and haile, and pinching weather,
Companions about three times three,
Lay cloſe all in a pound together,
Yet one after other they tooke a heate,
And dyed that night all in a ſweat.

Reſolution.

A pound of Candles.

Riddle 23.

A man and no man, ſeeing and not ſeeing, in the light and not in the light, with a ſtone and no ſtone, ſtroke a bird and no bird, ſitting and not ſitting, vpon a tree and no tree.

Reſolution.

Androgius the Eunuch being ſpurblinde, in the twylight ſtroke a Bat with a pumice ſtone, ſitting vpon a muſtard tree.

Hereafter follow certaine ſeaſonings or Ieſts to laugh out the end of a ſhort Diſcourſe.

Ieſt 1.

VPON a time at a banquet certaine friends meeting to be merry, to further their purpoſe, one began to broach this propoſition:

poſition: What part of the body was the moſt worthieſt. To which one replyed, the eyes? another the heart? a third the braine; ſome one thing, ſome another. *Antonius* being bid to ſpeake, ſaid, the mouth, becauſe it is kiſt in ſalutation, he held to be the worthieſt: another held that to bee the nobleſt part wee ſit with, becauſe by that the honeſty and welfare of the whole body is preſerued; and againe for a ſecond reaſon, becauſe that euer was accounted the moſt noble and worthy part or perſon which firſt ſits downe, and that is the hindermoſt part: to which probabilitie all ſeemed to conſent, and this laſt reſolution for that time carried it, vntill a ſecond time meeting with *Antonius* vpon a like occaſion, *Antonius* remembring the applauſe vpon his Argument held hee had receiued, gratifies this opponent at his firſt ſight with a cracke from his nethermoſt parts, who thereupon ſeemed to bee very angry. *Antonius* anſwered him, hee had no reaſon for it, ſince hee ſaluted him according to his owne argument, with the moſt worthie part, and that which hee had preferred before the mouth, and ſo with laughter on all ſides, the contro[illegible]ded. And therfore though *Claudius Cæſar* made a

law

law, that a ſcape ſhould be no loſſe of reputation, yet here it was taken the contrary, and held.

Non eſt vrbanus cui retro ſibilat anus.

Ieſt 2.

There was a Gentleman vpon a time, that from no great reaſon that hee had, tooke occaſion to commend the cleereneſſe of his Beere; as another vpon a time to Sir *Thomas Moore* the well-reliſh of his Hop: To the firſt, it was anſwered, that if it had beene a little more cleere, one ſhould hardly haue knowne it from water: to the other, if it had hopped a little further, it had hopped into the Thames.

Ieſt 3.

A certaine King had a Foole, that kept a note-booke of all the follies (at leaſt-wiſe thoſe which hee thought follies) committed in or about the Court: Vpon a time an *Æthiopian* Horſe-rider that profeſſed great skill in Horſe-fleſh, chanced to ariue there, whoſe qualities being made knowne to the King, the King imployed him with three thouſand pound to buy Horſes in *Barbary*; which this Foole vnderſtanding, put downe into his note-booke: which when the King heard of, hee ſeemed offended, and would know

know of his Lack-wit why hee had noted that? Becauſe (quoth hee) I thinke he will come no more vnto you; But what (quoth the King) if he come againe? Then (quoth he) I will put you out, and put him in.

Ieſt 4.

Marcus Tullius Cicero, ſeeing his Brother *Quintus Ciceroes* Picture very largely drawne to the middle, hee being a man of very little ſtature, told the Painter his halfe brother was bigger then his whole.

To which purpoſe *Lentulus* ſaid, when hee ſaw his little Nephew weare a great Sword, Who hath tyed my kinſman to his weapon?

Ieſt 5.

A certaine Philoſopher knocking at a great mans doore, the Porter eſpying him but in meane attire, the doore would not be opened, which hee perceiuing, immediately goes backe, and changing himſelfe into rich robes, repaires to the doore againe and knocks, and was forthwith let in; who entring, euer as hee went along hee kiſſed his garments and made obeyſance vnto them; the reaſon being demanded by the Maſter thereof, he was thus anſwered, *Honorantem honoro*, I honour thoſe that honour me; for where

where poore vertue could not enter, rich robes made way.

Ieſt 6.

A certaine Player being ſicke and lying vpon his death-bed, the Prieſt came vnto him, and exhorted him to make his Will, which he ſaid he would moſt willingly doe. For (quoth he) I haue nothing but two Geldings to diſpoſe of, and I giue them to the Knights and Barons of the Land.

And when the Prieſt asked him why hee rather gaue them not to the poore? He anſwered, I doe as Fortune doth, and ſhe hath giuen all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

Ieſt 7.

A certaine Ruſticall Clowne came to an Archdeacon, and told him hee had married a woman which was poore, but heretofore had beene rich; asking his aduice if hee might not put her away and marry a richer; who anſwered he might not: Why Sir (qd. he) you haue got a diuorce from your poore Benefice, and taken a richer.

Ieſt 8.

A poore olde Woman being ſicke and weake, bequeathed after her death vnto the Prieſt

Prieſt her Henne ; becauſe ſhee had nothing more. Now the Prieſt came and tooke her away, ſhee yet liuing : quoth the woman, Now I perceiue that our prieſt is worſe then the Deuill, for I haue oftentimes bid the Deuill take her, and the Foxe take her, and yet they ſpared her mee; but once the Prieſt, and ſhe is gone.

Ieſt. 9.

A great Lady meeting a ſimple gentleman demaunded of him when his wife ſhould be brought to bed? quoth hee euen when it ſhall pleaſe your good Ladiſhip.

Ieſt. 10.

A certaine boyſterous Ruſticke, yet prompt and conceited, trauelling on the way with a long pike ſtaffe on his necke, was ſuddenly and furiouſly aſſaulted by a great Maſtiffe, which came vpon him with open mouth and violence, as if hee would at once deuoure him, who preſently to withſtand the danger, by reſcue of himſelfe runs the pike and ſharpe end thereof into his throat whereupon he preſently died: which the owner thereof ſeeing, comes earneſtly vnto him, and betweene threatning and chiding, asked him why hee ſtrooke him not rather with the blunt end of the

ſtaffe

ſlaffe? Why Sir, quoth hee, becauſe your Dogge ran not at me with his taile.

Ieſt 11.

A Witch condemned to be burned, and at the ſtake, eſpied her Sonne, to whome ſhee called very earneſtly for drinke, which hee denying to giue, ſhee the more earneſtly craued, telling him ſhee was exceeding dry; Oh, quoth he, do matter Mother, you will burne the better.

Ieſt 12.

A certaine vaine-glorious Souldier, bragged in all places that he came, of nine Kings that he had of his kindred, and going about to name them, could reckon but fixe: a player ſtanding by told him he knew the reſt: The three Kings of *Coleine*.

Ieſt 13.

A certaine Aſtronomer had diuined of King *Henry* the ſeuenth of England, that he ſhould dye in ſuch a yeare; the King hearing of it, ſent for him, and queſtioned if hee were an Aſtronomer? who told him that he did profeſſe that Art: the King asked him if hee could foretell where he ſhould be in the Eaſter holy-dayes, he anſwered, he could not; then quoth the King, thou ſhalt ſee me diuine more certainly, for I tell thee thou

ſhalt

ſhalt be in priſon; whither he ſent him during that time, and ſhortly after releaſed him, bidding him withall releaſe his error: for his deſtiny hung on no Star within the Element of his reach or capacitie.

Ieſt 14.

One asked a proſtitute Lady of *Florence*, how her Children ſo likely reſembled her Husband, ſhee ſo vſually commercing with others? anſwered, I ſuffer no other to board my Ship before her cariage be full.

Ieſt 15.

One asked a Painter, why, ſeeing hee could drawe ſuch excellent proportions, hee begot ſuch deformed children? Who anſwered, *In tenebris quidem fingo, ſed in die pingo*, I make the one in the light, and the other in the night.

Ieſt 16.

A certaine conceited Traueller being at a Banquet, there chanced a Flye to fall into his cup, which hee being to drinke, tooke out for himſelfe, and afterwards put it in againe for his fellow; being demanded his reaſon, anſwered, that for his owne part he affected them not, but it might be ſome other did.

There is extant to this Ieſt an Epigram of Sir *Thomas Mores*, which I haue here inſerted:

Muſcas

Muſcas è Cratere tulit conuiua priuſquam
Ipſe bibit: reddit rurſus vt ipſe bibit.
Addidit & cauſam, muſcas ego non amo, dixit.
Sed tamen è vobis neſcio nunquis amat.

Thus Engliſhied.

Out of his glaſſe one tooke a flye,
In earneſt or in ieſt
I cannot tell, but hauing drunke,
Return'd it to the reſt:
And for he would offenceleſſe ſeeme,
He ſhewed his reaſon too,
Although I loue them not my ſelfe,
It may be ſome here doe.

Ieſt 17.

One aſking a merry blinde man in what place he loſt his eyes, who anſwered, from either ſide his Noſe. So likewiſe *Diogenes* being at dinner with a bald man, thus ſaid, Honeſt friend, I will not ſpeake thy contumely, but commend thy hayres that flew from ſo bad a head. But this was from *Diogenes* (ſaith the Traueller) otherwiſe theſe ſharpe taunts are in no wiſe to bee vſed at Table, for it is obſeruable, that at meales theſe few precepts principally among ſome other are to bee regarded and kept. 1. To picke no quarrells. 2. To tell no long Tales. 3. To tell no ſad newes. 4. To talke of no State

State matters, 5. To lay no Wagers, 6. To make no Compariſons, 7. To take no Tobacco, 8. To propound no difficult queſtions, *&c.* As when vpon a time a Lawyer and a Diuine met at dinner, the Lawyer propoſed this queſtion: when *Lazarus* had beene foure dayes in the graue, where was his ſoule in the meane time, to that the Diuine to quit his queſtion asked him another; who was to haue his Lands if he came again to claime them. But of this wee conclude, a merry, affable, and pleaſant countenance, with conceited and witty ieſts, ſeaſoned with light and well-reliſht Diſcourſe, is fit Table-talke, and cariage to be vſed at ſuch times.

Ieſt 18.

It is reported of one *James de Caſtellon* a Bononian, a man of eminent knowledge and learning, but exceeding little ſtature, ſent an Embaſſadour to Pope *Boniface* the eight, inſomuch, that deliuering his Embaſſage, the Pope imagining that he kneeled on his knees, made vnto him long action with his hands, that he ſhould riſe vp, vntill one of his Cardinals gaue him to vnderſtand, that he was another *Zacheus*.

Ieſt 19.

Ieſt 19.

A certaine Fellon condemned, and at the place of Execution, began to diſpute with the Iudge, by what conſcience hee could hang him a poore theefe and no malefactor; who asked him by what conſcience hee could take from another that was not his? and thus the controuerſie began and continued, till at laſt the hangman turnes him off, and ſo ends the ſtrife.

Ieſt 20.

A fellow poore and improuident, compelled on a time to take vp his lodging on the ground, which may bee termed a field-bed, where tumbling and toſſing all night long on his hard couch, he could not ſleepe; In the morning ryſing vp, he caſt downe his eye on the place where he lay, and ſpyed a feather, O, quoth he, now ſee I the cauſe of my trouble, that all this night I could not reſt, I wonder if one feather can trouble mee ſo much, how they do that lye vpon thouſands.

Ieſt 21.

A Biſhop on a time examining one that ſought to be admitted into the myniſtery, asked him how many Sacraments there were, to which queſtion he after long pauſe anſwered there were 9; Nine, quoth hee,

how proue you that, why quoth hee, there are 7. beyond sea, and two in *England*, at which the B. laughing at his ignorance yet grieued for his folly, sent him away as worthily frustrate of his expectation.

Iest 22.

One came to an Alderman to sollicite him in the behalfe of a friend of his, to lend him a 100. pound vpon a Statute, who had been round about the world with Captain *Drake* in a Ship, a hundred pound quoth he, I will not lend 100. pence, for he that could indure to be pend vp 3. yeares in one Ship, in hunger, thirst, and misery, will not care to lye in *Ludgate* all his life.

Iest 23.

One asked a merry conceited fellow which was the best husband for a young popish wench to marry; quoth he, let her marry an old man, and so shee shall bee sure to keepe fasting nights enough, being asked by another what trade he thought best; quoth he a Cut-purse, for he hath no sooner done his worke, but he hath his money in his hand, but quoth a third, a Shoomaker is a trade of good authoritie, for he can set any one in his stocks, and at his pleasure ease him at last.

A CON-

A CONCLVSION TO THIS Booke, in way of anſwere to him that *demanded what was the perfect vſe of Bookes.*

A. To increaſe knowledge, confirme judgement, compare the times paſt with the preſent, and draw vſe out of both for the future; to bring forth the dead ſpeaking and conferring their knowledge to the liuing, according as the Poet to this purpoſe wittily writeth:

O bleſſed Letters that combine in one
All Ages paſt, and make one liue withall;
By you we doe conferre with who are gone,
And the dead liuing vnto counſell call, &c.

Bookes, the moſt ſweet commendable and delectable houſhold-ſtuffe in the world, the moſt free and truſtie reprouers; for, *Nullus amicus magis liber quam.* Thoſe dead yet liuing companions, thoſe regular obſequies, that ſpeake not but when they are deſired, and

and no longer, then they are contentiue. From their Treaſery What continuall Phyſicke hath the World receiued to purge out the dulneſſe of naturall capacitie, and the very Image of death as the Poet ſtiles it?

Nam ſine doctrina vita eſt quaſi mortis Imago.

Yet from this ſweet and excellent ſociety, what a part of the world are exempted and liue in darkeneſſe? Therefore thou which enioyeſt the vſe thereof, and art conuerſant in their Counſels, be more in goodneſſe as thou art in knowledge, and then this concluſion ſhall wellbefit thee, thy houſe, and thy houſhold-ſtuffe.

Concluſion.

Tum fœlix domus eſt, & tũ numeroſa ſupellex,
Cum pius eſt Dominus, & bene parta domus.

Engliſhed.

Happy the houſe, the goods whereof excell,
When the owner's godly, and thoſe gotten well.

FINIS.

THE COVNTRY-MANS COVNSELLOR:

OR

Neceſſary addition to his yearely *Oracle* or *Prognoſtication*.

Calculated by Art as a Tutor for their helpe, that otherwiſe buy more *then they vnderſtand.*

Beginning with this yeare of our Lord God, 1627. And ſo continuing forward as the Benefit and Vſe ſhall incourage.

With many other neceſſary Rules and Obſeruations, of much profit and vſe being knowne.

By E. P. *Philomathem.*

LONDON,
Printed by *B. A.* and *T. Fawcet*, for *Leonard Becket*, and are to bee ſold at his ſhop in the Temple neere the Church.
1627.

TO THE BVYERS yearely of Almanacks and *Prognostications.*

Præfatio siue Admonitio pia & vtilis.

THou whose short span of life, as plaine appeares,
Hangs but vpon the waste of some few yeares,
Which that Arithmatician best of men
Cast but in his account threescore and ten,
How soone they will determine, dig thy graue,
Thou maist obserue, that seest what wings they haue,
How with no sound they wheele their time about,
Eating with silence Liues and Leases out:
As here's a date but yesterday renude,
Nor more it seemes, yet doth a yeare conclude;
In which that Dairie of little cost
Is now run out, and that small value lost.

Wherewith 'twas purchas'd; if thou not extend
Thy thoughts to make it thus farre-forth thy friend,
That euery yeare thy Almanacke thou buyest,
Thou art one yeare neerer to the yere thou dyest.
And from that meditation ſo prepares
Thy life, that death ne're ſeize thee vnawares.
One yeere thus to another yeelding roome,
Haue fild vp many a Sepulchre and Tombe,
Fretted out braſſe with age, marble with ruſt,
Conuerted generations into duſt.
From which collect, though ne're ſo young thou bee,
This may be doomesday finall yeare of thee;
And from that motiue ſuch a method borrow:
As thou ſhouldſt liue an age, or dye to morrow.

A briefe Chronologie of the times, wherein these famous men liued and dyed

	Anno mundi.
Aristotle	3640
Homer	3003
M.T.Cicero	3908
Virgil.	3998
	Anno Domini,
S.*Augustine*	400
S.*Anselme Bishop of Cant.*	1080
Agrippa the Magician	1550
S.*Bernard.*	1130
S.*Chrysostome*	400
Erasmus	1528
Martin Luther	1520
Melancthon.	1530
	Yeares
Since London and Paris were paued	420
Since the building of London Bridge	439

Of a yeare, and what it is, and why it is moſt properly called *ANNVS*.

THE word *Annus*, which moſt properly ſignifieth Circle, or Compaſſe, is here tearmed for the yeare, which is properly that ſpace of time, that the Sunne runs thorow the whole Signes and Zodiacke, and the reaſon thereof is, for that as little Circles are called *Annuli*, Rings, ſo the greater Circles of time are called *Anni*, yeares, or circuits, becauſe they euer runne round, and with continuall compaſſe enuiron all things within the verge of Age.

Q. *What are the parts of a yeare?*

A. *Ver, æſtas, autumnus, hiems, ſunt quatuor vnum,*
Qui, ſi membra ſimul iunxeris, annus erit.

It

It containeth { Moneths Solar. 12
Lunar. 13
Weekes. 52
Dayes. 365
so many as there are veines in the body of man.
Houres. 8766

According to the Poet,

Ter centum, ter viginti, cum quinque diebus,
Sex horas, neque plus integer annus habet.

Or thus.

Lxv, tria, c. capit annus quilibet in se.
Additio sex horas, anni compleueris oras.

The yeare Astronomicall, or Iulian yeare, addeth thereto sixe houres, and sixe minutes, which euery fourth yeare increase to a day; which maketh the Leape yeare, or *bis sextile*, compounded of *bis* and *sextus*, because the sixt day next before the Calends of March is twice repeated, or reckoned, which indeed is the 25. of February, Saint *Mathias* day: so adding to the Moneth of February one day, from whence proceedeth the difference betweene vs, and other forraine accounts.

Q. *Why is it called the Julian yeare?*

A. Because *Julius Cæsar* the first Romane Emperour caused the yeare according to the course of the Sunne, to be reduced to the number of dayes and houres before expressed: And whereas *March* was the first Moneth of the yeare with the Hebrewes and Romans, as now with vs; and *July* was the fift moneth, called by the Romans *Quintilis*, the fift moneth, *March* being the first: which *Julius Cæsar* borne in that Moneth altered, and called it *Julius*, or *July*; as *Augustus Cæsar* (in whose reigne Christ was borne) the Moneth *Sextilis* or sixt Moneth, after his owne name *Augustus*, now *August* with vs; and so reckoning from *March* the first moneth, *September* according to his signification, will bee the seuenth Moneth, *October* the eighth Moneth, *November* the ninth, *December* the tenth Moneth, which if you reckon from *January* they crosse their names.

Q. *The holy Scriptures make mention of sundry things done at certaine houres of the day, not like vnto the houres of our account, as in S. Iohns Gospell, the Rulers sonne healed of his sickneſſe, it is said, at the seuenth houre the ague left him: and the laborers that came into*

the vineyard, came at the eleuenth houre, and Chriſt in his Paſſion, it is recorded by the Euangeliſts, that at the ſixt houre was darknes ouer the whole earth, and about the ninth houre hee cryed with a loude voyce, and ſo gaue vp the Ghoſt. Now I would know by our account what houres of the day theſe were, as of the reſt?

A. The Iewes did diuide their Artificiall day into foure quarters, allowing to euery quarter three houres, accounting the firſt houre of the firſt quarter, at the riſing of the Sunne, and the third houre of the ſaid quarter, they called the third houre; and the third houre of the ſecond quarter, they called the ſixt houre, which was mid-day; the third houre of the third quarter, the ninth houre, and the ſecond houre of the fourth quarter, the eleuenth houre, and they called the twelfth and laſt houre of the day Euentide. So the Rulers ſonne being healed at the ſeauenth houre, it was with vs at one of the clocke in the afternoone: and the ſixt houre when darkneſſe was vpon the earth, at mid-day with vs: the ninth houre when Chriſt yeelded vp the Ghoſt, three a clocke in the afternoone; the Labourers that came at the 11. houre, came at fiue of the clocke in the afternoone, or an houre before Sun ſet.

Q. *How*

Q. *How diuided they their night?*

A. They diuided their artificiall night likewise into foure quarters, called by them the foure watches of the night; for the first three houres was the first watch, during which time all the souldiers both young and olde of any fortified Towne or Garrison, were wont to watch; the second three houres they called the second watch, which was about midnight, at which time the young souldiers onely watched; and the third quarter of the night contayning also three houres, was called the third watch, in that season the souldiers of middle age did watch; and the last three houres, called the fourth watch, was about the breake of day, in which the old souldiers only watched.

The day is accounted with vs for payments of money between Sunne and Sunne; but for inditements of murther, the day is accounted from midnight to midnight, and so are fasting-dayes. *Vt supra.*

Q. *How in the more pure and ancient times from the example of the Apostles, were the dayes of the weeke named, since corrupted by the Heathens, and called after the names of seauen Planets, or their gods?*

A. One or the first from the Sabbath,

two

two or the ſecond from the Sabbath, three or the third from the Sabbath, and ſo of the reſt.

Our yearely Almanackes make mention (which many reade, but few vnderſtand) of the *Golden Number, Epact, Circle of the Sun, Romane Indiction*, and ſuch like; of which I deſire to know ſome reaſon or vſe.

And firſt of the Golden Number, what it is, when it beginneth, and why it is ſo called.

THe Golden number is a number of 19. proceeding from one to nineteene, and ſo begins againe at one: and is ſo called, becauſe it was ſent in Golden Letters from *Alexandria* in *Egipt*, to *Rome*: and it is the number of nineteene, becauſe in nineteene yeares the Moone doth make all her ſundry motions, & changes, and returneth againe to the place where ſhe firſt began. To finde out the aforeſaid Number, adde one to the yeare of our Lord, whereof you enquire, and diuide the ſame by nineteene, and the remainder ſhall be the Golden number.

What is the Epact.

THe Epact is a number not exceeding 30. becauſe the Moone betweene change and

and change neuer passeth 30. dayes.

The Epact is thus found out: multiply the Golden Number of the yeare by 11. the Product whereof, if it bee vnder 30. is the Epact, but if it be aboue 30 then diuide the Product by 30. and the remainder shall be the Epact.

The knowledge of the Epact serueth to finde out the age of the Moone.

The Golden Number, and Dominicall Letter, change the first of January, and the Epact the first of March. Faster day neuer falleth lower then the 22. of March, neuer higher then the 25. of April.

Shroue Sunday hath his range betweene the first of February, and the 7. of March: Whitsunday, betweene the 10. of May, and the 13. of June: And for a Rule for shroue-tide. The Tuesday after the second change of the Moone after Newyeares day is alwaies Shroue Tuesday.

What is the Equinoctiall, and wherefore is it so called?

THe *Equinoctiall* is a great Circle, which being in euery part equally distant from the two Poles of the World, diuideth the Sphere in the very middest thereof into equall parts, and therefore it is called of some,

the

the *Cincture*, or girdle of the World.

It is called the *Equinoctiall*, because that when the Sunne toucheth this Circle, which is twice in the yeare, it maketh the day and the night of an equall length, throughout the World: which *Equinoctiall*, happeneth in the Spring and Autumne, about the 11. of March, and the 13 of September.

Q. *What are those 12. Signes or Images placed before our Calenders, about the Anatomy of Mans body?*

A. Those 12. Signes or Images are 12. Starres, euery one of them containing many Starres, whose influences are very powerfull ouer humane bodies.

Q. *What makes the full Moone, and whence proceeds her Eclipse?*

A. Her opposition against the Sunne makes her full, but her Eclipse or darkning, is caused when the Sunne is opposite vnto her diametrally, and the earth in the middest between them both, which being thicke and not transparent, casting his shadow to that point which is opposite to the place of the Sunne, will not suffer the Moone to receiue any light from the Sunne, without whose supply she is alwaies a darke body, for from it she borroweth all her light.

Of

Of what substance be the Starres.

THe Starres be of the same substance that the heauens be wherein they are placed, differing only from them in thicknes, which demensitude makes them more apt to receiue and retaine the Light of the Sunne, which thereby become visible to sight; for the Heauens themselues being pure, thinne, and transparent, and without colour, are not visible as the Starres which shine aswell in the day as in the night, although not perceiued by reason of the Sunnes greater light.

Q. *What motion haue the Starres?*

A. The selfe-same motion that the Heauens haue wherein they are placed, which is, as some, by the *Primum Mobile*, or first mouer, turned by God himselfe, as euery one of the rest, by his proper intelligence: and whereas the 7. Planets or wandring Starres do change their places, now here, now there, that is not by their owne proper motion, but by the motion of the Heauens, wherein they are placed; for a Starre being of a round shape, hath no members to walke from one place to another, but only by the motion of the Heauen wherein they are fixed.

Q. *What comparison is there in their greatnesse betweene some Starres and the Earth?*

A. Though

A. Though their farre distance of them from the earth, makes their raies approach our eye in a sharpe pointed Angle, whereby they seeme to our sight and iudgement no broader then our hand bredth:

Yet is euery fixed Starre farre greater in compasse then the whole earth. Euery wandring Starre likewise bigger then the same; *Venus* and *Mercury* excepted; and likewise *Luna* which is but the 39. part of the earth.

Sol is bigger then the Earth	166	
Saturne	95	
Iupiter	91	
Mars	2	Times.
Venus lesser then the earth	32	
Mercury least of all, and is contained of the earth	3144	

The nature of these 7. Planets or Wandering Starres.

Saturne is cold and dry. *Iupiter* [illegible] and moist. *Mars* extreame hot and dry. [illegible] hot and somewhat dry. *Venus* temperately cold and moist. *Mercury* of a changeable nature. *Luna* cold and moyst. And so likewise of the numberlesse rest of those smaller, many haue

haue their portents and ſignifications, eſpecially of thoſe 1022. Starres that are more preciſely noted and knowne.

Of the ſeuen Ages of Mans life, with the predominancie of theſe 7. Planets or Wandring Starres, in euery one of them.

The Aſtrologians haue diuided mans life according to the diuiſion of the World, into 7. Ages; ouer euery which Age, one of theſe Planets or Starres haue their Regiments aſſigned.

1. The firſt Age is called Infancie, which beginneth with the firſt childe-hood, and hath his continuance for the ſpace of 7. yeares, ouer which *Luna* or the Moone reigneth, as may well appeare by their moiſture, agreeing with the influence of that Planet, Queene ouer Seas, and Flouds, and Children.

2. The ſecond age is Childe-hood which goes onward 7. yeares more, and continueth till the 14. yeare of their life, ouer which *Mercury* is aſſigned Patron, for then participating of their Regents influence, Children are inconſtant, yet of ſome comprehending capacitie

capacitie, somewhat inclinable to learne.

3. The third Age proceedeth forward 8. yeares, and is tearmed *Iuuentus*, youth, or Stripling age, it wanders betweene 14. and 22. ouer which season *Venus* is predominant; for then they are amorous, lustfull, loathesome of childish follies, and inclinable to more dangerous vices.

4. The fourth Age beginneth at 22. and endeth at 34. containing 12. yeares. In the which station the epithete or Denomination, is a young man: ouer this age the Planet *Sol* is chiefe Regent, in which season, reason and discretion (like the beames thereof) begin to spread forth, to enlighten the Vnderstanding, and to exhale and sucke vp the thicke mists of ignorance and folly, and then begins a man to know he is a man.

5. The fift age is called *Virile*, or Mans Age, and that proceedes where the other ends, and continueth forward sixteen yeares, ouer which season *Mars* is chiefe gouernour. Now in this time a Man begins to be couetous, churlish, cholericke, &c.

6. The sixt Age runs forward 12. yeares more, and leaues him not till hee hath numbred 62. this age is tearmed old age, though his toe touch but the heele thereof. Now

our

ouer this *Iupiter* is predominant, and he inclineth to Iuſtice, moderation, and Religion, and all other actions of goodneſſe and pietie.

7. The ſeuenth and laſt Age, continueth forward 18. yeares, it leaues a man at 80. in the clawes of weakneſſe, and infirmitie: For age it ſelfe, without ſickneſſe, which ſeldome liues at ods therewith, is an infirmitie: to this decrepit Age few creepe to, by reaſon of the Planet *Saturne*, which is moſt melancholy and ſlow of all other, thereby his euill influence more inforcing a man, to decline and droope, become froward, cold and melancholy, then otherwiſe he ſhould.

Likewiſe theſe foure diuiſions of Mans life are compared in this manner to the 4. Seaſons of the yeare.

1. His Infancie to the Spring, hot and moiſt.

2. His Youth to the Summer, hot and drie.

3. His Manhood to Autumne, cold and moiſt.

4. *Senectus*, or old age, to Winter, cold and drie.

Q. *Why*

Q. *Why did men liue longer before the floud then since?*

A. Before the Deluge, the Planets were glorious in their Natures, and sent better influences into humane bodies. There were not so many *Meteors*, *Comets*, and *Eclipses* seene, from which innumerable defects and diseases doe proceed. The earth was more fruitfull, wholsome, powerful in her Hearbs, Plants, and vegetables; their effects and vertues better knowne: which euer since the floud, that wasted away her fatnesse, haue lost much of their operations, and now since with age more infeebled in these weake and sickly seasons of our times, of which one thus writeth to our purpose:

And now the Springs & Sũmers which we see,
Like sonnes of Women after fifte bee.

Lastly, they were more continent in their liues, more satisfied in their desires, by which since *Gluttonie* and her *New Cookerie*, haue kild more then the *Sword*, *Famine*, or *Pestilence*.

Their knowledge in all Arts was more enlarged, the influences of the Planets better knowne, and how they worke vpon humane bodies, as the same Author to the same purpose wittily followeth it.

Then

Then if a slow pac'd starre had stollen away,
From the Obseruers marking, hee might stay
Two or three hundred yeares to see it againe,
And so make vp his obseruation plaine.

Q. *How is the World diuided?*

A. Into two essentiall parts the *Celestiall* and *Elementall* part, of which the Celestiall part contayneth the 11. Heauens or Spheares, which are thus numbred.

The
1 Is the Spheare of the Moone.
2 Of *Mercurie.*
3 Of *Venus.*
4 Of the *Sunne.*
5 Of *Mars.*
6 Of *Iupiter.*
7 Of *Saturne.*
8 Is the Spheare of the fixed Starres.
9 Is the Spheare of the second moueable.
10 Of the *primum Mobile,* or first moner.
11 The *Imperial* Heauen, where God and his Angels are said to dwell.

The Elementall part, doth containe the 4. Elements, *viz.*

1 The Element of fire, next to the Moone, and so downeward.

2 The

2 The Element of the Ayre.
3 The Element of Water.
4 And the loweſt of all, the Earth.

Q. *If there bee ſo many ſeuerall Heauens, how comes it to paſſe, that all theſe to the eye ſeeme but as one entire body?*

A. The reaſon hereof is, becauſe they are all ſo cleare and tranſparent, that though they inuolue and couer one another, as the skin or ſcale of an Onion, yet being in their nature more bright, pure, and ſubtill, then eyther Criſtall, or the moſt tranſparent Glaſſe; the ſight doth pierce through them all as one, and viewes them all as one, though they are ſeuerall and of exceeding great thickneſſe.

Q. *Into how many Regions is the Ayre diuided?*

A. The Ayre is diuided into three Regions, by the Naturall Philoſophers, both of ancient and moderne times; that is to ſay, into the higheſt, loweſt, and middlemoſt Region: in the higheſt Region turned about by the Element of fire, are bred all Lightnings, Fire-drakes, Comets, Blazing-Starres, and ſuch like.

In the Middle Region, all cold and watry impreſſions, as Froſt, Snow, Ice, Haile, &c.

In

In the lowest Region, somewhat more hot by reason of the beames of the Sunne, reflecting from the Earth, are bred all cloudes, dewes, raines, and such like.

A fourth observation thereof.

If the Sunne shine on Saint *Pauls* day, it betokeneth a happy and prosperous yeare.

If on Candlemas day, a cold and hard succeeding winter, according to the verse.

Si Sol splendescat Maria purificante
Maior erit glacies, post festum quàm fuit ante.

Englished.

When on the purification Sun hath shin'd,
The greatest part of Winter comes behind.

Likewise it is observed, that if the Sunne shine on Easter day, it shines on Whitsunday likewise.

A briefe Discourse of the Naturall causes of sundry Meteors; as Snow, Haile, Raine, Winde, things well knowne in their effects, though darkly in their causes.

Happy his estate, above the fate of Kings,
That could but truly know the cause of things.

You must first vnderstand that all watery Meteors, and Raine, Snow, or such like, are

but

but a moyſt vapour drawne vp by the vertue of the Sunne, and the reſt of the Planets, into the middle Region of the Ayre; where being firſt congealed, are afterwards diſſolued, and fall vpon the Earth, as Haile, or Raine.

Of the Raine-Bow, and the effects thereof.

If two Raine-bowes appeare at one time, they preſage Raine to enſue: but if one Raine-bow preſently after raine, it betokeneth faire weather.

Danæus in his Phyſickes ſaith, the Raine-bow is made by reaſon of the Sunne beames beating vpon a hollow cloude, their edge being ſo repelled and beaten backe againſt the Sunne, and thus ariſeth variety of colours by the mixture of cloudes, ayre, and fiery light together; but as he ſayth, it portendeth little alteration or change of weather.

Of the Wind, what it is, what the motion and effect thereof, and from whence it proceedeth, though no man knoweth whence it commeth, nor whether it goeth, as teſtifieth the holy Writ.

Firſt then you haue to vnderſtand that

Ariſtotle and the reſt of his ſect, doe define the Wind to bee an Exhalation, hot and dry, ingendred in the bowels of the earth, where breaking his Priſon, and violently ruſhing thereout, is carried ſide-long vpon the face thereof.

Q. *Why is not the motion thereof right vpward and downeward, as well as alwayes ſide-long?*

A. Becauſe that whilſt by his heat hee ſtriueth to mount vp and carry his courſe through the three Regions of the Ayre, the middle Region by his extreame doth alwayes beat it backe; ſo that thereby, together with the confluence of other exhalations riſing out of the earth, his motion is forced to be rather round then right: and the reaſon why hee bloweth more ſharpely one time then another, and in one place more then in another, and ſometimes not at all, is as fumes that ariſe out of new exhalations, and out of Flouds, Fennes, and Marſhes, may ioyne with it to increaſe his force; the defect or fulneſſe whereof may eyther allay or increaſe it: as alſo the Globe or rotundity of the earth, may bee the cauſe of the blowing of it more in one place then in another; or mountaines, hills, or woods, may hinder his

his force from blowing in all places equally; whereas vpon the plaine or broad Sea, it bloweth with an equall force; and as for the stilnesse or ceasing thereof, it commeth to passe diuers wayes either by frost closing or congealing vp the pores of the earth, whence it should issue, or by the heat of the Sunne, drying vp fumes and vapours that should encrease it, and whereof it is engendred.

The nature of the foure principall Windes, and their effects.

1. *Vbsolanus*, or the East-wind, is hot and dry, temperate, sweet, pure, subtile, and healthfull, and especially in the morning, when the Sunne riseth, by whom he is made more pure and subtile, causing no infection to mans body, but expelling it.

2. *Zephyrus*, or the West-wind, is temperate, hot and moist, and wholsome, especially in the euening; it dissolueth frost, Ice, and Snow, and maketh flowers and grasse to spring, and some write that it produceth Thunder.

3. *Septentrio*, or the North-winde, is for the most part cold and dry, repelling moisture and raine. And though it cause cold

and numnesse, so nipping the fruits of the earth, and many times the forward buds of the Spring, yet it driueth away infectious and noysome ayres, and so is a meanes to preserue health.

4 *Auster* or *Notus*, the South wind, is hot and moyst, breeding thicke clouds and sickenesse.

Naturall causes of Earthquakes.

PLenty of Winds got into the bowels, holes, and cranies of the earth, and violently rushing out, and the earth suddenly closing vp againe, causeth the shaking or Earthquake, which is generally a fore runner of Warre.

Of Thunder and Lightning.

WHen an Exhalation, hot and dry, mixt with moysture, is attracted into the middle Region, and there inclosed in the body of a Cloud; now these two contraries thus included in one place together, fall at variance, and cannot bee reconciled, but breake the prison wherein they are pent: the violent out-rushing whereof maketh a noyse which wee call Thunder, and the fire Light-

Lightning, being both borne at one instant, although the Lightning be the first perceiued in regard of the quickneſſe of the eye before the eare.

Of the ſtrange effects of Lightning.

THat which is drie burneth not at all, that which is moyſt burneth not likewiſe, but blaſts, and altereth the colour; but that which is cleare is of a ſtrange operation, for it draweth Veſſels dry without hurting the caske, melteth the Siluer without hurting the bagge, breaketh the Bones and hurteth not the skinne, killeth the Child in the wombe without hurt to the Mother.

It hurteth not the Lawrell tree, entreth not aboue a yard into the earth, ſuch as are ſhadowed with the skins of Seales, Sea-calues, and the Eagle, are ſafe, as *Pliny* ſtories it.

The ancient Ægyptians which were the firſt and beſt Aſtronomers, haue obſerued certaine yeares in a mans life to be very dangerous, and theſe they name Climacterical or Starrie yeares. Now a Climacterical yeare is euery ſeuenth yeare of a mans life; the reaſon is, becauſe then the courſe of the planets returne to *Saturne*, who moſt

commonly is an enemy to our good. And as the Moone, which is the neereſt and next Planet vnto vs, and ſwifteſt of courſe of all other, paſſeth almoſt euery ſeuenth day into the contrary Signe of the ſame quality from whence ſhee came forth, and ſo by that meanes bringeth in the Criticall dayes: So *Saturne* which is the Planet furtheſt from vs, and ſloweſt of courſe, (for he reſteth in one ſigne ſo many yeares as the Moone doth dayes) bringeth in likewiſe theſe Clymacteriall yeares, and cauſeth ſundry mutations to follow; hence it is that in the ſeuenth yeare Children doe caſt and renue their teeth.

Hereafter followeth certaine Climacterical and dangerous yeares of a mans life.

THe 49. yeare compoſed of ſeuen times ſeuen, dangerous; 56. yeare to men eſpecially borne in the night; 63. yeare to thoſe borne in the day time, by reaſon of the dryneſſe of *Mercury* and *Venus*.

Whereunto *Octauius* the Emperor ſeemes to conſent, where to this effect hee writeth to his Nephew, to reioyce with him, hauing paſſed

passed ouer that deadly yeare and enemy to old age 63. in which number the 7. and 9. doe concurre, as *Heffman* to that purpose more largely in this Booke *De diebus & annis Criticis*, reciteth.

The Criticall dayes of a mans life being collected throughout euery moneth are obserued these following.

1. and 7. of *Iaunary*.
2 and 4. of *February*.
1. and 4 of *March*.
8. and 10. of *Aprill*.
3. and 7. of *May*.
10. and 15. of *Iune*.
10. and 13. of *July*.
1. and 2. of *August*.
3. and 13. of *September*.
3. and 10. of *October*.
3. and 5. of *Nouember*.
7. and 10. of *December*.

There are likewise in the yeare more especially to be obserued 3. dangerous Mundaies to begin any businesse, fall sicke, or vndertake any iourney.

First Munday in Aprill, on which day *Cain* was borne, and his brother *Abel* slaine.

Second Munday in Auguſt, which day Sodom and Gomorah was diſtroyed.

31. Of December, which day *Iudas* was borne that betrayed Chriſt.

Of the 4. humours in mans body, and how they reigne in their courſes, and firſt what a Humour is.

A Humour is a diſtillation of a moiſt and running body, into which by the Limbecke of the Liuer the meates are conuerted and diffuſed through the veynes and alleyes of the ſame, for the better nouriſhment thereof: and are thus according to *Lemnius* deſcribed in his Booke *De quatuor Complexionibus*.

1. *Sanguine humour.*

The blood or Sanguine humour, is moiſt and ruddy, and hot; the principall ſeat or ciſterne thereof is the Liuer or Amwel-head that watreth the whole Citie or body of man, out of which iſſue forth the vitall ſpirits, like vnto ſmall and gentle winds that ariſe out of riuers and fountaines.

2. *Phlegmaticke.*

The Phlegmaticke humour is of colour white

white and brackish, and like vnto drops of fat: his fat is chiefly in the kidneyes which separate to themselues the water from the blood, diuiding the blood into the veynes, and expelling the water into vrine.

3. *Choller.*

It is hot and fiery, and to the taste bitter, like vnto Herbgrace or Rue; and it serueth not onely to clense the guts from filth, but also to calisie the Liuer, and to preserue the blood from putrifaction.

4. *Melancholy.*

The Melancholy Humour is blacke and earthly, resembling the lees of blood, and hath his seat in the Spleene, of which one thus writeth:

The Sanguine causeth cheerefulnesse,
The Melancholy despaire,
The Cholericke is churlish,
The Phlegmaticke is faire.

Euery one of these Humours reigne sixe houres; Blood is predominant from 9. of the clocke at night, till 3. of the morning; Choler, from 3. of the clocke in the morning, till nine of the same day; Melancholy, from 9. till 3. in the afternoone, and Phlegme

from three in the afternoon till nine at night.

Also blood hath his dominion in the Spring, Choler in the Summer, Melancholly in Autumne, and Phlegme in Winter, as *Lemnius* thus further in his said Booke testifieth. From all which diuersity and seuerall dispositions, ariseth the diuersity of fantasies and dreames.

Q. *How are those instanced?*

A. Thus, because according to the opinion of Authors, the Complexion ouer-laid with humours is the cause of dreames and all diuersity therein; for the Cholericke ouer-laid with Choler dreames of fury, anger, stabbing, and matters of wrath: the Sanguine, of beautifull women, gardens, fresh colours, and the like: the Phlegmaticke, of seas, riuers, drownings: the Melancholly, of darke places graues Cells, and headlong precipitations.

Q. *What credit or certainty is there to be attributed to dreames, and which are held the most portendous and significant?*

A. These as they are obserued by experience, and set downe by Authors, to dreame of Eagles flying ouer our heads, to dreame of mariages, dancing and banquetting, foretels some of our kinsfolkes are departed; to

dreame

dreame of ſiluer, if thou haſt it giuen to thy ſelfe, ſorrow; of gold, good fortune; to loſe an axle-tooth or an eye, the death of ſome friend; to dreame of bloody teeth, the death of the dreamer; to weepe in ſleepe, ioy; to ſee ones face in the water, or to ſee the dead, long life; to handle lead, to ſee a Hare, death; to dreame of chickens and birds, ill luck, &c.

Hereunto are annexed certaine verſes, deſcribing the perſon and qualitie of that Child of chaſe, or Lady PECVNIA: Written long ſince by that Gentleman of quality *I. T.* and as ſomething pertinent to our purpoſe herein-to inſerted.

SHe is a Lady of ſuch matchleſſe cariage,
Wedded to none, though ſought of all in marriage:
She may be kiſt, yet neither waſht nor clipt,
And if you woe not wary; ſoone o'reſlipt.
She may belong, and yet be honeſt too,
To many Merchants, ſpite they all can doe.
Who e're atchieues her, ſpeake he ne're ſo faire,
She'll not ſtay long before ſhe take the ayre.
She'll ſtay with no poore man; her ſtate's ſo great
A rich man may her for a time entreat.

She goes in cloth of ſiluer, cloth of gold,
Of ſeuerall worths and values manifold.
But when ſhee goes in golden robes beſt dight,
Then ſhe's ſuſpected for to be moſt light.
She needs no phyſicke to recouer health,
For ſhe's ſtill currant, and as rich in wealth.
Some Iriſh Lady borne wee may ſuppoſe,
Becauſe ſhee runnes ſo faſt, and neuer goes.
If ſhee be wrong'd in name, and ill abide it,
Of all men, Iuſtice Touchſtone muſt decide it.
He that thus does, and all doe thus to gaine her,
Being ſo atchieu'd, ſhe is but ſlippery hold,
And will be gone, vnleſſe by force you ſtrain her.
Changing her humour to another mold,
By pence and halfe-pence, and ſuch litle crums,
Which of themſelues ſo ſleightly men doe priſe,
In time are eaten vp thoſe larger ſummes,
That did not by ſuch petty parcels riſe:
Like little drops that of themſelues not fear'd,
Yet doth in time together ſo much ſlip,
That where no danger at the firſt appear'd,
It after comes to beare or drowne a ſhip.
Thy pence a day that may be ſau'd from waſte,
When thou doſt ſee in one yeare there amount,
Will be by this preſentment held more faſt,
And weigh'd as thrift perſwads, in more account.
Which vnſuſpected theefe that all may know it,
I'le waſte but few lines more before I ſhow it.

A briefe repreſentation of idle or extraordinary expences, with their amounts to in the yeare, fit to be regarded of all thoſe that out of a wary diſpoſition intend to thriue.

The Induction.

HE that makes conſcience of a veniall ſin,
Into a mortall ſeldome falleth in.
He that not ſleightly paſſeth o're one day,
Throwes not in thriftleſſe vſes yeares away.
He that makes conſcience for to ſpeak the truth,
Seldome for ſweares himſelfe in age or youth.
So he that a peny gripeth faſt,
Seldome throwes pounds or crownes away in waſte.
As contrary, he that o're-lookes thoſe ſmall
And petty moities, eaſily ſinkes in all.
A peny is a ſmall regardleſſe ſumme,
Yet may it in ſome time to ſomething come.
Therefore obſerue this Table, thou ſhalt know
How great thoſe little in ſmall time doe grow.
And how with eaſie ſteps they doe decay,
Thoſe that ne're reckon pence they waſte this day.

By

By the Day.	By the Weeke.
A Farthing.	1. d. ob. q.
A halfe-penny.	3. d. ob.
A penny.	7. d.
2. *pence.*	14. d.
3. *pence.*	21. d.
4. *pence.*	2. s. 4. d.
5. *pence.*	2. s. 11. d.
6. *pence.*	3. s. 6. d.

By the Moneth.	By the yeare.
7. d.	7 s. 8. d. q.
14. d.	15. s. 2. d. ob.
2. s. 4 d.	30. s. 5. d.
4. s. 8. d.	3. l. 10. d.
7. s.	4. l. 11. s. 3. d.
9. s. 4. d.	6. l. 2. s. 6. d.
11. s. 8. d.	7. l. 12. s. 1. d.
14. s.	9. l. 2. s. 6. d.

All which ſaid ſeuerall Rates, may bee thus more eaſily ſummed vp after the manner of Exchequer, reckoning as followeth.

A penny a day is by the yeare one pound, one halfe pound, one groate, one penny.

Two pence a day by the yeare two pound, two halfe pound, two groates, two pence.

Three pence a day is by the yeare three pound, three halfe pound, three groates, three pence.

Foure pence a day is by the yeare foure pound, foure halfe pound, foure groates, foure pence.

And ſo forward of the reſt, being a certaine and generall rule to calculate what ſumme or quantity you pleaſe.

The mouth of Vſurie being opened, yet her fangs not pulled out, (as ſome Iewes were in King *Iohns* time in *England*) but her teeth diſcouered, that the borrower may beware: To which effect is ſhewed, how much diuers principall ſummes with Intereſt, and Intereſt vpon Intereſt, amount to in ſeuerall yeares, after 10. in the 100. and 8. in the 100.

yeare,

Yeare.	1. l.	2. l.	3. l.
	l. s. d. ob. q.	l. s. d. ob. q.	l. s. d. ob. q.
1	1. 2. 0. 0. 0.	2. 4. 0. 0. 0.	3. 6. 0. 0. 0.
2	1. 4. 2. 0. 3.	2. 8. 4. 1. 2.	3. 12. 7. 0. 1.
3	1. 6. 7. 0. 3.	2. 13. 2. 1. 3.	3. 19. 10. 0. 2.
4	1. 9. 3. 0. 3.	3. 18. 6. 1. 2.	4. 7. 10. 0. 1.
7	1. 18. 11. 1. 1.	3. 17. 11. 0. 2.	5. 16. 11. 0. 0.
14	3. 15. 11. 0. 3.	7. 11. 11. 0. 2.	11. 7. 10. 0. 1.
21	7. 8. 0. 0. 0.	14. 16. 0. 0. 0.	22. 4. 0. 0. 2.

Yeare.	10. l.	20. l.	40. l.
1	11. 0. 0. 0. 0.	22. 0. 0. 0. 0.	46. 0. 0. 0. 0.
2	12. 2. 0. 0. 0.	24. 4. 0. 0. 2.	48. 8. 0. 0. 0.
3	13. 6. 2. 0. 3.	26. 12. 0. 4. 1.	53. 4. 9. 1. 0.
4	14. 12. 9. 1. 2.	29. 5. 7. 1. 1.	58. 11. 3. 11 0.
7	19. 9. 8. 1. 2.	38. 19. 5. 1. 2.	77. 18. 11. 1. 1.
14	37. 9. 6. 0. 0. 0.	75. 19. 0. 0. 0.	151. 18. 0. 0. 0.
21	74. 0. 0. 1. 1.	148. 0. 1. 0. 1.	296. 0. 2. 0. 3.

Yeare.	50. l.	100. l.	200. l.
1	55. 0. 0. 0. 0.	110. 0. 0. 0. 0.	220. 0. 0. 0. 0.
2	60. 10. 0. 0. 0.	121. 0. 0. 0. 0.	242. 0. 0. 0. 0.
3	66. 11. 0. 0. 0.	133. 2. 0. 0. 0.	266. 4. 0. 0. 0.
4	73. 4. 1. 0. 2.	146. 8. 2. 0. 3.	291. 16. 4. 1. 2.
7	97. 8. 8. 1. 0.	192. 17. 5. 0. 1.	389. 14. 10. 0. 2.
14	189. 17. 6. 0. 0.	379. 15. 0. 0. 0.	752. 10. 0. 0. 0.
21	370. 0. 3. 0. 0.	740. 0. 6. 0. 0.	1480. 1. 0. 0. 0.

By this Table you may easily perceiue what the principall, with interest, and interest vpon interest, from many sums amounts vnto, & how in euery 7 yeares (what summe soeuer) the Interest almost ouertaketh the

Prin-

Principall, and which for the eaſineſſe thereof, needs no further explication.

ADMIRATIO.

That money ſhould ingender thus and breed,
Is againſt nature, ſpringing from no ſeed:
Yet ſee this Vſury that's euer running,
Inſenſibly deuoures a ſtate with cunning:
See how it eates, and yet no teeth you ſee,
It is a Monſter ſure, what ſhould it bee?
In ſeauen yeares, a terme of time but ſmall,
The Intereſt lookes as bigge as principall:
A forward whelp like to his dam or mother;
And euery yeare bites deeper ſtill than other.
Therefore who ere thou art that mean'ſt to thriue,
Forbeare that jaw, that ſwallows men aliue.
So ſhalt thou liue thy happy dayes to ſee,
And *fœnus* ſhall not to thee *funus* bee.
And though this bee the gulfe that moſt men feare,
Yet th'other petty channell come not neare,
For 'tis all one th'effect ſo vnderſtood,
To drown the deepeſt ſea, or ſhaloweſt flood:
And therefore to this ruine if thou haſt thee,
Al's one, if firſt or laſt, or whether waſt thee.
And therefore if thou meane to liue aſhore,
Through *Scylla* and *Charybdis*, ſayle no more.

Certaine

*Certaine rules follow in this Table, to di-*rect the borrower or lender, the euen broad way (becauſe ſome will be walking therein) that they ſlip not too much on eyther ſide, to the right hand of vnlawfull gaine, or the left hand of ignorant loſſe, ſhewing the iuſt and more reaſonable Intereſt as it is now tollerated after 8. in the 100. *per annum*, from 1. pound to 100. pounds.

l.	s.	d.	pts.	l.	s.	d.	pts.
1	1	7	1/5	20	1 12	0	0
2	3	2	2/5	30	2 8	0	0
3	4	9	3/5	40	3 4	0	0
4	6	4	4/5	50	4 0	0	0
5	8	0	0	60	4 16	0	0
6	9	7	1/5	70	5 12	0	0
7	11	2	2/5	80	6 8	0	0
8	12	9	3/5	90	7 4	0	0
9	14	4	4/5	100	8 0	0	0
10	16	0	0				

Certaine Rules and Admonitions in way of Purchaſe or ſale, to direct the ignorant Seller or Buyer, briefly ſhewing what any Leaſe, Annuity or Purchaſe may be worth according to the moſt vſuall Rates of theſe times, and what caueat and circumſpection euery Purchaſer ought to haue, that he may freely and Commodiouſly inioy what he parchaſeth.

To which purpoſe this inſerted Rule is very pertinent.

He that would purchaſe, and would gladly know,
Which way he might ſecurely put forth ſo,
For his more ſafetie let him not be nice,
To Ponder theſe few rules for his aduice.

FIrſt, ſee the land that thou intendſt to buy
Within the ſellers title cleere doe lye:
And that no Woman to it doth lay claime
By Dowry, Joyncture, or ſome other name
That may it Cumber, know if bond or free
The tenure ſtand, and that from each feoffee

It

It be releaſt, that the ſeller be ſo old,
That he may lawfull ſell, thou lawfull hold
What thou haſt bought, that it not morgag'd lie,
Nor yet intayled on poſterity:
Then whether it ſtand in Statute bound or no,
Be well aduis'd, what quitrent out muſt goe.
What cuſtome ſeruice hath beene done of old
By thoſe, that formerly the ſame did hold:
And if a Wedded Woman put to ſale,
Deale not with her, vnleſſe ſhe bring her male:
For ſhe doth vnder couert baron goe,
Although ſome things, ſome traficke, ſo (wee know:
And if it may in any wiſe be done,
Make thus with warrantiſe thy Charter runne,
To thee, thine Heires, Executors, Aſſignes,
For that beyond thy life ſecurely bindes:
So this foreſeene, thus done, may that preuent,
That after makes raſh buyers to repent.
And yet when I haue ſhewed all Rules I can,
To aſſure thee more, deale with an honeſt man.

When a man doth purchaſe Land, either in Fee-ſimple or by Leaſe, eſpecially theſe, with ſome other obſeruations, are to be inquired and looked into, for there is none ſo confident, or ſo ignorantly ſimple, but in a leſſer matter, if he buy but a Horſe will obſerue his

his pace, his ſhape, his ſoundneſſe, and whether he be in the right of the ſeller, and therfore in this matter of ſo great importance, how much more curious and ſcrupulous ought a man to be; And yet haue I knowne ſome purchaſe, and ſome ſell, with as much raſhneſſe and vnaduiſe, as they that cut wood ouer head, the chippes falling into their eyes, that they ſee not what they doe; ignorant themſelues, and yet in a fooliſh thriftineſſe, will ſpare to be informed by the learned; Then firſt conſider the Title, the Tenure, the drawing of the Euidences, the yearely value, the quantity, qualitie, and nature of the place, the conuenience and beſt improofe of the ſame, if it bee a houſe and Land in the Countrie, obſerue the Fences, Hedges, and Ditches, and the meanes to preſerue them; what conuenient water, the houſing, how commodious, how in repayre, if otherwiſe the ſuppoſed charge to doe them, the Scituation, the Ayre, the wayes faire or troubleſome, what wood, what Commons belong thereunto, what commodities it chiefly yeeldeth, and where they may bee beſt vented, houſhold neceſſities how neere, or farre off to be had, and the like, but eſpecially the Title and Tenure, for ſome cuſtomes in both

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are very troubleſome, chargeable, and ſeruiceable, as the Tenure in *Capite*, where the Sons and Daughters being heires to ſome perſon that held his Land either of the King in chiefe, or of ſome inferiour perſon by Knights ſeruice, whoſe heire male being vnder the age of 21. yeares, and the female within the age of 14. yeares, the Lord or ſome one neereſt to the Kin, and furtheſt from the Land, ſhall haue the Ward or cuſtody of the body, or of the Lands ſo holden of him to his owne vſe, vntill they come to theſe ages, without making account to the heire, when he or ſhe comes to age, as Law bookes will tell you, and the reaſon is, that the Lord ſhall haue the Land to his owne vſe, and not the proffits redound to the vſe of the Ward in his mynoritie is for this reaſon, which was the originall and commencement thereof, for you muſt note, that he whoſe Son or Daughter is thus to be guarded, and his land to be diſpoſed by the Lord was in his life-time bond by the tenure of his Land, to doe manly and actuall ſeruice in perſon in time of Warre, or to keepe a Caſtle with ſome kinde of warlike weapon in the time of warre or peace, and theſe kindes of capitall ſeruices, were called either

Tenures

Tenures in Capite as holden of the King who is the chiefe, *Escuage* vncertaine, *Grand Sarieantier*, or some other like seruice, and was called *Seruitium militare*, seruice of a Souldier, now called Knights seruice, for the title of Knighthood came first by Mylitarie seruice, and *miles* signifying a souldier, signifieth also a Knight, though euery Knight be not now a Souldier by profession, yet euery approued Souldier is a Knight by imputation, for he that holdeth by these seruices, though he be not a Knight, the seruice is called Knights seruice, and these seruices were not to be discontinued, for to that end were the Lands first giuen by the King, and other inferiour Lords of Mannors, that they might haue the continuall seruice of their Tenants, and therefore whensoeuer the Tenant of such a Tenure died, hauing none to supply the place of like manly seruice, the Heire beeing vnder age, and not of power, the Lord was and is supposed to bee bound for the defence of the Realme, to performe the seruice by a person for whom hee must answere in the Heires mynoritie, and because the charge was in former times great and dangerous, and the Land giuen only for that cause, the

the Lord was to keepe the Heire, and to see him trained vp, and made fit for the same seruice, and for his maintaining and supply of the seruice, to haue the vse and profit of his Land, vntill he come to be able to performe himselfe in person, and so much for that Tenure and the Originall thereof, more seruile, and chargable then any other, there are also diuers other Tenures and Customes, which are respectiuely to be looked into, of which there is one called Coppy-hold estate, which tenure in some kinde is base, and those are Tenants that hold by the Verge at the Will of the Lord; But coppy-hold Lands are very ancient, before the Conquest in the *Saxons* time. Some Mannors and inheritances descend after the death of an Auncestor, to the youngest aswell as the eldest sonne, and the youngest sonne shall inherit, as in *Burrough* English, if yee haue not a sonne, his youngest brother, as at *Edmunton* in *Middlesex*, In *Otory St. Mary* in Deuonshire, the Land which is customary of Inheritance, discends to the youngest son or youngest daughter.

In the same manner a man that holds that kinde of Land in right of his Wife, and she dye the Husband liuing, hee shall inioy the

the Land as long as hee liues vnmaried though hee haue no iſſue by her.

The like Cuſtome is there in a Tenure called Fiue-acre land, and deſcends likewiſe to the youngeſt Sonne or Daughter.

In the ſame Mannor there is a Tenure called *Old Burton* land, which deſcendeth to the eldeſt Sonne or Daughter, and the Wife of ſuch a Tenement ſhall hold during her life, though ſhee marry, and the Husband of a wife inheretrix of that Land, ſhall hold after the death of his wife, as long as hee is vnmarried. The Cuſtome of ſome mannors is that if the Tenant die ceyſed of fiue Acres or vnder, then the youngeſt Son ſhall inherit, but if aboue, then all the ſonnes ſhall inherit.

The Cuſtome of ſome mannor is, that neither the Wife ſhall haue Dowry, neither the Husband hold by curteſie, and the Cuſtome of ſome other mannor is, that ſhee ſhall haue the third part of the Rent, as at *Buſhi* in *Middleſex*, and no part of the Land in Dowry.

In ſome mannors the Wife being a virgin at the time of her marriage, ſhall haue all the Coppy-hold for her francke bancke, whereof her Husband dyed ſeyzed, and ma-

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ny the like in diuers other natures at *Kylmerdon* in Somerſetſhire the Wife hath Widowes eſtate, and if ſhe marry, ſhee loſeth the Land, but if ſhe be found incontinent, and come into the next Court, ryding aſtride vpon a Ram, and in open Court, ſay to the Lord or his Steward;

For mine Incontinence I take this taske;
Therefore to haue my Land againe I aske.

By that ſhe ſaues what by incontinence ſhee had formerly loſt, and ſhall not forfeite her Land.

In the Mãnor of *Celtingham* in Glouceſter ſhire is a Cuſtome, that a man cannot marry his Daughter to any man, neither can a Widow marry without the Lords Lycence, and if a man by his wife haue neuer ſo many children and die, his Widow may marry another man, and he ſhall carry away all the Land after the death of his Wife from all the former children, and hee may marry againe to be a hundred yeares old with a Girle of but 13. or 14. yeares old, and ſhee ſhall carry away the Land from all the heires. Some Mannors doe allow the Tenants of the ſame, to let the Land for three yeares, ſome for more without the Lords Lycence, when in ſome others to let the ſame

ſame for aboue a yeare, is a forfeiture, and neither though he let it but for one yeare, may he let it out a ſecond, till he haue kept it a yeare in his hands, except he haue Lycence. The Honour of *Rayly* in *Eſſex* hath a Cuſtome court kept yearely the Wedneſday next after St. *Michaells* day, where the Steward writes only with a Cole, keepes his Court in the night without any light at all, at a place called the Kings hill without the Towne, and many Mannors and men of great worth hold of the ſame, and doe ſeruice vnto this ſtrange Court, where the Steward calls them with as low a voyce as poſſible he may, giuing no notice when hee goes to the Hill to keepe the ſame Court, and yet he that attends not, is to be amerced.

And thus you ſee the diuerſity of Cuſtomes, ſome in courſe of inheritance of Lands, ſome in way of womens Dowries, ſome in matters of forfeitures, ſome in workes, ſome in Rents, ſome in Fines, and the like: and therefore much warineſſe and circumſpection behoues a Purchaſer.

The end of all mens endeauours for earthly things, is but to nurſe the life, with Honour and with wealth, to haue all appliances for pleaſure, profit, and reſpect in wayning

age, these grounds in true vnderstanding not so impulsiue as they are made, and yet wee see to what diuers thoughts, consultations, and reaches, they bend mens endeuours, to compasse the one, that they may enuiron the other, and therefore with the tyde of mens affections, I endeuour to swim along in cutting out some little channells of profit, which the ignorant, yet worldly minded man, pelting in a lower yet harder kinde of taxe, not for want of meanes, but for want of knowledge, in not vnderstanding the valuation of Leases, Annuities and Purchases many times loseth that in a day by omitting a bargain falling into his hands, which many moneths labour doth not counteruaile, and therefore here by some directions to bring a little Torch-light to the publinde ignorant, I haue endeuoured to set downe some Rules of furtherance in this kinde. And therefore to that purpose first I demand, what kinde of purchases are most profitable, whether Fee-simple or Leases, if of Leases, whether a Lease of 40. 50. or 100. yeares, or of 21. be most profitable, to which I answer this question, is to be valued according to the lesser or greater summe or summes of mony that the Purchaser hath to bestow, for if a

Gentleman

Gentleman haue 10000. pounds in his purſe, or more, then as the nature of man is ambitious, thereby hee hath hope in purchaſe of a Fee ſimple to confirme an Hereditary ſucceſſion to his poſteritie, and the meaneſt Free-holder will ſay it is a great content for a man to dwell vpon his owne, and to haue a certainty for his Heyre, all which Fee-ſimples eſtabliſh; yet withall, you muſt thinke he is not ſo free, but he is ſubiect vnto many ſeruices whereunto ſome inferiour Tenures are not, although moſt men thinke it ſo pretious a thing to be a Free-holder, ſuch a quiet to a mans mind to ſettle himſelfe vpon his owne earth, to know his Heyre certaine.

Leaſes ſay they, are but of baſe account, the Leſſee many times hauing his Leaſe taken ouer his head, when free Inheritance cannot bee ſhaken, and to purchaſe for life wee know is but a ſlender hold at the beſt, and yet lately more vncertaine then euer, as hath been by the ſuddaine fall of many thouſands experienced, of the breuity whereof theſe Verſes ſeeme to complaine:

So ſhort's our life, that euery Peaſant ſtriues,
In a torne houſe or field to haue three liues:
What man is hee that liues vnto the age,
Fit to become Mathuſalem *his Page.*

Now amongſt all theſe exceptions againſt Leaſes, and pleadings for Free-hold inheritances, any one ſhall aske mee whether I thinke it more profitable to purchaſe Land in Fee-ſimple, or to buy a Leaſe, I anſwer, for ſmall portions of money, Leaſes; to this peraduenture will ſome ſay, why, a Leaſe is gone in the third part of a mans age, vnleſſe it be for 40. 50. or 100. yeares, vpon a Leaſe of ſuch length there were ſome ſtabilitie; Notwithſtanding, I hold a Leaſe of 21. yeares to be more profitable, although to ſome it may ſeeme ſtrange, for put caſe you haue 1000. pounds in your purſe, and you will purchaſe a Leaſe of 100. yeares, it will coſt you 13. yeares purchaſe at leaſt, ſo your 1000. pounds will buy about 80. pound *per annum*, which will not amount to the vſe of your money at the rate of 10. pound *per cent:* as I put the caſe by 20. pound *per annum*, but if you buy a Leaſe for 21. yeares, you may haue it for 7. yeares purchaſe at the former rate of money, ſo will your 1000. pound buy a Leaſe worth 140. pound a yere exceeding the intereſt of your money, 40. pounds a yeare, and ſo in the greater you loſe 20. pounds a yeare, in the leſſer you gaine 40. pounds a yeare, then iudge whether

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is better a 100. or 21. yeares.

A Father dyeth and leaueth his ſonne 20. Nobles a yeare cleere by Leaſe, the Leaſe 16. yeares to come, the Son would ſell the ſame for one entire ſumme of money, the quere is what this Leaſe is worth in ready money, and what he may demand for the ſame.

I anſwer, hee may demand at the paſſage of money now at leaſt 6. yeares purchaſe, which is 40. pounds, that rate it will yeeld and hardly more.

One hath a Leaſe of 10. pounds a yeare cleerely comming in 21. yeares in the continuance the party deſirous to ſell the ſame, would know what ſumme of money he may iuſtly demand, the anſwere is, worth 8. yeares purchaſe, 8. times 10. is 80. pound the value thereof to be demanded.

Another hath an inheritance of Fee-ſimple to the value of 25. pounds a yeare, and being deſirous to ſell the ſame, would know at the preſent rate of money now, what it would yeeld.

To this I anſwer, ſome 18. yeares purchaſe or thereabouts, according to the ſcituation and eſteeme which is 450. pounds.

And thus are all Leaſes, Anuuities, and Purchaſes, to be valued, according to how

many yeares Purchase they will yeeld which are sometimes more, and sometimes lesse according to the rates of money.

Certaine Admonitions to Countreymen.

HEe is branded with the name of a sluggard, that would not goe forth, because the weather was cold, and a Lyon was in the way.

But he shall be knowne by the cognisance of a Foole, that forbeares his worke or iourney, because his Almanack saith, it shall raine.

Sow not the seed of dissention, lest thou reape the harueſt of repentance; neyther take vp Law as thy instrument or reuenge vpon euery small occasion, lest in the end thou bee foyled with thine owne weapon; for this know, that although euery Terme haue her seuerall returnes, yet if thou be too conuersant herein, thy purse shall finde more goings out then commings in.

Poore Countrey-men for the most part, it is your wisedome to follow the direct rules of your Almanacke, eyther for Phlebotomie, or other directions for the health of the body, for sowing or setting of Seeds or Plants, for the cutting of the hayre, for the gelding

gelding of your Cattle, &c. Yet where the great Doctor both of health and wealth, of Soule and body, ſhall giue you rules by his Word, by his meſſengers, *Hoc fac & viues*. This doe and you ſhall liue: or as it was fiue thouſand yeares ſince and vpward, ſpoken to our firſt parents, *Hoc fac, & morieris*, doe this, and you ſhalt dye: yet it will be more curious with the purblind world to follow your petty anniuerſary Oracle, concerning many times, their vncertaine directions, and but about traſh and trumpery, ſtickes and ſhreds of but ſmall availance, then that matter of all primary importance, and for which, many thouſands now ſmart, that cannot come here to complaine.

For thy choyce of good and avoyding of euill dayes, for the ſpeed or hindrance of any buſineſſe thou takeſt in hand, I aduiſe thee not to bee greatly ſcrupulous therein, though ſome haue beene curious to obſerue them: for to the good, all dayes are good; as to the euill, all daies are euill.

Concerning the cauſes of ſundry Meteors, you for the moſt part thinke that they haue none more then the immediate hand of God: to which I anſwer:

The wind bloweth where it liſteth, and

thou heareſt the ſound thereof. The Thunder roareth where hee liſteth. God holdeth the waters in his fiſt: weigheth the hills and mountaines in a ballance, and ſayleth vpon the wings of the winde. Yet thou that thinkeſt, and rightly thinkeſt, and ſo anſwereſt to him that demandeth: they come from God; yet withall know, they come not ſo immediately from him, that they haue no ſecondary cauſes as his inſtruments whereof they proceed and are effected, as hath in this Treatiſe more largely beene declared.

Here followeth the Iſles, Ports, and principall Riuers of ENGLAND.

The ISLES.

The Iſlle of { *Wight.* *Angleſey.* *Farney.* *Ierſey.* *Alderney.* *Man.* *Sheppey.* *Silley.* *Garnſey.*

The

The fiue PORTS.

Douer. *Sandwich.*
Rye. *Rumney.*
Winchelſey.
And { *Haſtings.* *Hide.*

RIVERS.

Thames. *Seuerne.*
Humber. *Trent.*
Dee. *Ouſe.*
Tine. *Twyde.*
Medway. *Auon.*
Weauer. *Mercey.*

The end of the Countrey-mans Counſeller.

SPHINX, AND OEDIPVS:

Yet further Propounding and Dissoluing of RIDDLES.

OR,

A Supplement, or new Supply *of Additions, pertinent to* this former *Misselany*, or *Helpe to Discourse.*

LONDON,
Printed by *B. A.* and *T. Fawcet*, for *Leonard Becket*, and are to bee sold at his shop in the Temple neere the Church.
1627.

A Helpe to Discourse.

QVESTION.

WHat man was hee that wrote most and truest of that time, before which instant, there was neither Man, nor Time, Heauen or Earth, or Scriptures?

A. *Moses*, that great Prophet, miraculously preseru'd in his birth from drowning; from the losse of his tongue by burning; blest in his life, to come neareſt to see God; that saw the Land of *Canaan*, but not entred thereinto. This *Moses*, by the reuelation of God, which, if what hee foretold had not so directly succeeded, that which was passed had not so effectually beene beleeued.

Q. *Who was hee that had the most honourable buriall of all men.*

A. *Moses*, buried by the hand of God himselfe, because hee would haue his Sepulcher altogether vnknowne to man, lest with the admiration of so great a Prophet, the inclina-

clinable people should Idolatrously goe a pilgrimage to his Tombe; yet from thence shortly after translated to Heauen, as it may appeare, *Iude*, 5. 9. There was a strife betweene S. *Michael* and the Diuell about the body of *Moses*.

Q. *What Doctor of the World was that, that out of the World, nay, out of himselfe, amongst Angels, learned that which he taught amongst men?*

A. S. *Paul*, when hee was rapt vp into the third heauens.

Q. *Who is the swiftest runner, and greediest deuourer of all other?*

A. Death, for that rides with them that ride, goes afoot with them that goe afoot, swimmes with them that swim, flies with them that flie, warres with them that warre, eates vp the eaters, and drinkes vp the drinkers.

Vnto whose hand hath direfull war subdude,
Without her slaughter, men, more multitude
In *France*, in *Bohem*, and *Palatinate*,
Then could disease and sickness, had it sat
In all their power, vpon the brittle life
Of humane frailty, with her murdering knife;
Where she hath kept her holiday of mirth,
To see the vnburied dead bury the earth;

To

To see the murderous Cannon dash downe Towers.
And mowe downe Townes of men as Sithmen flowers.
Whilst where a peacefull death our fate doth tend,
And gostly comforts to make sweet our end
With all these adiuncts, when wee come to trie,
Wee cannot finde this tricke of theirs to die.

Q. *Who are principally reputed amongst others, to bee the most Catholike and cardinall Doctors, and Columnes of the Church?*

A. S. *Hierom*, S. *Austine*, S. *Gregory*, and S. *Ambrose*: S. *Austine*, famous for his Disputations: S. *Gregory*, for his Morals: Saint *Hierom*, for his Translations: S. *Ambrose*, for his writings vpon the Sacraments.

Q. *Which of the Fathers wrote the most learned, most, and most profitable Bookes of all other to the benefit of the Church of Christ?*

A. S. *Augustine*, both in diuine and secular Writings the most learned of all the Doctors: hee wrote so many Bookes, as in ones life time can hardly bee read and well digested, being a thousand famous Tracts.

Q. *What Author of all other would you chiefly desire, the rest being taken away?*

A. This

A. This question was sometimes proposed to *Theod. Gasa*, who answered, *Plutarch:* Which, though I cannot disapproue his iudgment for choise of so excellent an Author, so graue and learned in his parallels and Moralls, and other his Workes; yet so, as not to bee preferred before the *Thesaurus Historiarum*, being the Catalogue and compendium of all history, and worthy example, wisdome, and eloquence, deseruing in some opinions, more preheminence, excepting the holy Booke, alwaies to bee excepted, and placed in the highest roome.

Q. *Who next?*

A. Seneca, an Author of so great Antiquity, and high aspiring excellency in heauenly contemplation, which, according to the greatnesse of his minde and learning, hee plentifully in euery place powers out to his Readers, who liuing in the first springing of the Church, imparted, and learned many things, to and of Christians. Make tryall of this *Seneca*, *Plutarch*, *Plinius Iunior*, and others which liued in those times, and consider the elegant phrases, and diuine sentences in their bookes. In *Plutarch*, *de tranquilitate animi*, and, *de vtilitate ex inimicis capiendis*; and others, so squared by the rules of

of Christianity, which *Plato*, *Aristotle*, and other more ancient Philosophers, before Christs time, are vtterly exempted from any tast: and therefore with S. *Hierome* we conclude him amongst the Catalogue of diuine Writers.

Q. *What is the right end and method of composing and reading of Bookes?*

A. For composing of bookes, men should not compose bookes, but treasures of hidden worths and secret depths, not as now, where *scribimus indocti, &c.* but such as shold bee somthing to all men, to young men, sobriety; to old men, solace; to poore men, riches; to rich men, sufficiency, that they may be such contents to their owners, as they were to him, who in the midst of his Library, said: Here am I euen as it were encompassed with heauen it selfe, in my Paradise of sweetest content, hauing so many learned Counsellors, ready to instruct me night and day, that I am heere euer least alone when I am alone, euer least idle when I seeme to be idle, insomuch that with my continuall reading and meditation, my breast is made the Library of Christ.

And for reading, what doth it profit barely so to spend time, to runne ouer the sayings

ings and writings of learned men, which is but to touch the skin of words, vnlesse wee chew, swallow downe, and digest the very iuyce and marrow, and make it a part of our selues in our knowledge, Practice and retention, in the fruit whereof wee reade of some so wonderfull capatious, as not to bee paralleld. *Claudius* the Emperour, who retayned in memory, all *Homer*, *Salust*, *Demosthenes*, *Auicen*, *Aristotles* Metaphysickes, *Tully*, and *Seneca*, who neuer heard any thing materiall, but imprinted it in memory. So *Scaliger* writes of himselfe, that hee learned *Homer* in twelue dayes, all the Greeke Poets in foure moneths; for which some others iested at him, saying: He made haste, to digest so many Chickens in so short a space.

Q. *What was the reason Why* Socrates, *and some other Philosophers committed nothing to Writing?*

A. *Socrates* said, his reason was, because the Paper would bee more worth then what hee should put thereon: another said, he would write nothing (as some that will not Marry) because he might the more freely enioy other mens folly, as they other mens Wiues.

Of the Wonderfull ability, acts, arts, and guifts of some men.

It is written of S. *Hierom*, that at twelue yeares old, hee interpreted the whole Scriptures, and in his age had read and composed 1000. Bookes.

S. *Hierom* wrote so much, that one in his life time can hardly read his workes.

Julius Cæsar could at one time, read, write, heare, and indite.

Johannes Baptista Porta writes of some so excellent, that they could indite to ten writers in graue and seuerall matters, faster then they could pen.

There was one that compriſed all *Homers Illiads* in so small a Volume that it could bee put into a Nut-shell.

So there was an Italian, that wrote the Apostles Creed, and the beginning of Saint *Johns* Gospell distinctly in the bredth of a penny, to the amazement of *Charles* the fift, Emperour: and *Clement* the seauenth, Pope.

Another pictured *Colonia Agrippina*, in so small a forme, that a Flye couered the whole portrature with her wing.

Another curious workeman carued vpon a Iewell the Chariot of *Phaeton*, foure Horses

ses, their reignes and feet; the least thing apparant in that circle as their bodyes.

Q. *Which was the first booke that was printed with brasse title and letters?*

A. M.T.C. de Officijs, which Coppy is this day reserued in the publike Library at *Franckeford*. Printing and Gunnes were found out much about a time, which since it is hard to say, whether the one hath done more good, or the other harme; for, as by the helpe of Printing we haue that done, in one day, by one man, that without it, many could not doe in a yeare by writing: now hauing that by this meanes easily imprinted vpon paper, which heretofore the ignorant ages wrote in the dust; after that, vpon barkes of trees, vpon stones, penceld vpon Lawrell leaues; after that, in more neereneſſe vpon parchment: varying as diuerſly in the Action, as the stuffe. And for the latter issue of the Fryers braine, I meane Guns, the one hath not made a quicker way to instruction, then the other to destruction.

Q. *What is the heauiest burden the earth beares?*

A. Some say the massie and pondrous mountaines of the earth, of which, some are of wonderfull fruitfulneſſe, admiration, and height.

height. *Olimpus*, a mountaine in *Macedonia*, of that height, that it extends aboue the humid region of the ayre, aboue which, no bird flies, or winde blowes. Many famous Mountaines are there in *Iudea*; *Syon*, the most strong, vpon which the Tower of *Hierusalem* was built; *Thabor*, the most pleasant, in the middest of *Galile*, whereon Christ seemed to be transfigured; *Hermon*, the most high, which *Seon* King of the Amorites worshipped; great *Lybanus*, famous for Cedars; *Carmel*, the most fruitfull habitation of *Elias*, neere which the 450. of *Baals* Priests were slaine; *Sina*, the most holy, on which the voyce of God was heard, and the Law giuen, of some called *Horeb*: *Pelion*, and *Ossa*, and some others, as *Pliny* reports eight or nine Germane miles high: in *Europe*, the Alpes, and some other; yet none of these so burthensome to the earth as a sinner, neither are they as some would haue them, the botches of the earth, but the goodly ornaments thereof, and much honoured by God. for vpon mount *Moriah*, *Salomon* built the Temple: vpon a Mountaine, Paradise was situate: The Arke rested vpon the Mountaines of *Araret*: *Lot* was commanded to escape to the Mountaines: vpon a Mount the

Law

Law was giuen: Christ is described by the Church to come leaping vpon the mountaines: he was tempted vpon a mountaine; preached vpon a mountaine, wrought Miracls vpon a mountaine, ordayned the 12. vpon a mountaine, departed to the mountaines when by force they would haue made him a king, conferred with the woman on a mountaine, prayed on a mountaine all night, was Crucified on a mount, appeared to his Disciples vpon a mount, ascended to Heauen from a mount: His foundation is the holy mountaines, and those hee will glorifie shall rest on his holy Mountaine.

Q. *Who was he that in the confusion of tongues kept both his language and religion pure and vnchangeable?*

A. *Haber*, of whom it is very probable by the consequence, that he had his name from his parents, by the inspiration of the holy Ghost, for hee, when all the rest fell to Idolatry and relapse, continued in the truth and kept himselfe free from the impiety of *Babylon*, and ambition of *Nimrod*: and hence it came to passe, that all his posterity, euen to Christ continued in the Hebrew Church, and were called Hebrewes: So *Abraham* being his follower, was called an Hebrew, not

not so much for his blood, as for his religion.

Q. *Who was he in the Scriptures, that had neither his beginning, father, mother, ancestor, nor end described or made knowne?*

A. *Melchisedecke*, that King and Priest, a Type of the Godhead, eternally existing, as of the Manhood, vnspeakeably conceiued.

Q. *Why is Christ, as it is in the Canticles, called the Flower of the field, and not the flower of the Garden?*

A. Becausse the sweet sauour of his Grace is not included, as in a Garden, but open to all, as is the Field.

Q. *What trees were those, that brought forth their fruit at the instant of their first planting?*

A. The Trees which GOD made in the beginning of the world, which immediately brought forth their fruit, as God spake the word.

Q. *What Trees are the most lasting?*

A. Most Trees are very strong and durable, to withstand the violence of wind and weather, the Oake increaseth a hundred yeares, and decreaseth longer: some trees will last six hundred yeares, and the Cedar

Cedar and Box tree are thought of euerlasting continuance: After whose example one thus moralizeth: As no fruite is to bee expected from that tree that doth not first bring forth leaues and blossomes, so no honour can accrew that Age, that in Youth doth not budde in discipline and labour.

Q. *What woman was she most beautifull that euer was in the World?*

A. *Eue*, because she was the immediate worke of GOD'S owne hands, produced without any secondary causes.

Q. *In what yeares, as it is coniectured, was* Adam *created?*

A. About 33, in his best perfection; and some learned men are of opinion, that the blessed shall rise about that age.

Q. *Who was hee that was borne, and neuer died?*

A. Elias.

Q. *What trees were those that were Types of the Law and the Gospell?*

A. The tree of knowledge of good and euill, and the tree of Life, in the middest of Paradise, and both neere one to the other: for the Law, like the tree of Knowledge, sheweth the deformity of our sinne, but leaueth

ueth vs to the difficulty of the cure: but the Gospell, like the Tree of life, healeth our infirmities, and with that good Samaritane, bindeth vp our wounds, so that wee are able to take vp our bed and walke.

Q. *What creatures shapes are those that the Deuill neuer puts on?*

A. The Doue and the Lambe; and for this reason as it is coniectured by some, because the true Lambe of God, vouchsafed from the innocency of this Creature to be so styled: and in the formie of a Doue the holy Ghost appeared, the priuiledge whereof is as a barre to restraine him from inuesting himselfe in so harmlesse shapes: and therefore hee presents himselfe in Goates, and Dogs, and Cats and such like, which more sort with his disposition, as by the confession of diuers Witches doth continually appeare: see the Booke of the Arraignement of Witches in *Lancashire*, *Lincolnshire*, the Witch of *Edmunton*, to whom hee appeared in the shape of a Dog, and called his name *Tom*.

Q. *Which is the King among Serpents?*

A. The *Basiliske*, a Vermine not aboue 12. fingers length, hauing a white spot on her head, as the enfigne of a Diadem; shee driueth away all other Serpents with her

hissing, neyther doth shee reule vp her selfe as others doe, but beares her body vpright to the middest, shee kills fruits but by breathing vpon them, burnes hearbes, breakes Stones.

Q. *What Beast of all other the fairest, in a moment was made the most deformed and loathsome?*

A. The *Serpent* it selfe; which being now so detestable, creeping vpon her belly, and licking vppe the dust of the ground as long as shee liues; was before the fall, so amiable, so gentle, going vpright; being fed with the sweet fruits of Hearbes and leaues, sweetly conuersed with *Eue*; whereupon, as Saint *Basil* saith, shee was thought to bee the more fit instrument for the Deuill to worke by, a sodaine and fearefull change for the Serpent, but a worse for the Deuill, who before his fall, being so glorious a Creature, turned himselfe by contempt from GOD, into that wofull condition wherein hee abideth, and whereinto euer since hee labours, to inthrall and draw others, not for any profit to himselfe, or ease of his owne punishment, but onely to continue his contempt and hatred against GOD and his people, and therefore he is punished

according to the seueritie of Iustice, without mercy, because hee was his owne seducer, whereas man that fell by the wicked allurement of the Deuill, hath found fauour: S. *Hierom* sayth, the Deuils name that talked with *Euah* was *Reseph*.

Q. *Was the Serpent turned into a reasonable Creature, when shee was made the Deuils instrument?*

A. Shee was not turned, neither did shee vnderstand the sound of the words, which by her the Deuill spake: but the Serpent is called craftie, for the subtiltie of the Deuill.

Q. *What Creature was that, which was vtterly (as some Authors write) extinct in the Flood?*

A. The Vnicorne, and thereupon they affirme, those hornes that are so pretious to bee gathered from out the earth since the deluge. But many there are of a contrary opinion, and the reason is, because they are many times named in the Psalmes, which if they had no more beene, would not so haue beene mentioned, and therefore with these wee conclude, that they are, though not many, in some part of the Indies, and some other few Countries.

Q. *What is that which is the greatest my-*

racle in man, and of the which hee cannot bee depriued?

A. The Conscience, the Teste to euery action, either to iustifie, or condemne vs in the same, which in the wicked is both the Prison, the Iudge, and the Tortor, the bridle before, and the scourge after sinne, to which purpose is here annexed a story of a woman, one of that fraile sexe, where on the one side an euill, on the other side a good Conscience shewed it selfe, as thus it followes: A Christian Matron in prison condemned for her Religion, and being with Child, fell in trauell with such vehemency of paine, that she was forced to much impatiencie, which the Keeper rebuking, asked her, if shee could not endure that little without so much clamour, how would shee shortly endure her death? to whom shee answered, To day I suffer as a wretched Woman, and the daughter of *Eue* for my sinnes, but to morrow I shall suffer as a Christian, for the faith of Christ. To which purpose, saith Saint *Gregory*, What doth it profit thee, if all praise thee, and thy Conscience condemne thee, or, all men condemne thee, if thy Conscience acquit thee, and therefore how much euery one is in the iudgement of God

God and his owne Conscience, so much truly hee is, neither more nor lesse, therefore to thinke any man better for his greatnesse without goodnesse, is a vaine and blind deceit, when the vpright Conscience will tell thee otherwise.

Q. *What Death was that that profited some thousand of yeares before it was effected?*

A. The Death of Christ, for he was the Lambe slaine from the beginning, effectuall from the first Promise to all beleeuers, yesterday and to day, and the same for euer.

Q. *What should seeme to bee the reason, that in the Scriptures so few of Christs answers are directly to the questions propounded?*

A. Because our affections in our demaunds goe not the right way, and his answers are rather to instruct vs what wee should aske, then to answere vs in what wee doe: as for example, amongst the Disciples of Christ, one desired to sit at the right hand, and the other on the left, but Christ answered, hee that would bee greatest should be least, some followed Christ, that hee should giue them bread, but hee preacht vnto them the heauenly bread which nourisheth to eternall Life. In another place, being asked to heale the sicke, hee answered, thy sinnes are

forgiuen thee, and so hee sent the Samaritan from *Iacobs* well, to the fountaine of life.

Q. *What was* Godfrey *of* Bulleins *Apothegme of the Crowne of* CHRIST?

Laurea non hominem, gestare nec aurea regem
Eas vbi rex diuum spinea certa tulit.

With golden Crowne, it is not fit to adorne
The seruants head, where Masters Crowne was thorne.

Yet the Popes of *Rome* those proud seruants bragge, that the Chaire eyther takes them good, or makes them good, and from that concurrence of goodnesse ariseth such a sea of ambition and pride; that betwixt the humilitie of the master, riding vpon the foale of an Asse, and the exaltation of the seruant riding vpon the neckes of Kings and Emperours; a Crowne of Gold is opposed to a Crowne of thorne, but for the Chayre wee know if it takes them good, it makes them bad: if bad, it makes them worse; for by the Lyons paw, iudge of the whole body. *Hadrian 6.* before he obtained the Papall dignity, taxed many abuses in their Church, but afterwards when hee might haue mended them, hee thus excused it, When wee were little ones, we spake as little ones, we did as little ones; but now being

being men, we forget or dislike those things we did being children: But this is no wonder there, for in a Country of Wolues it is lawfull for euery one to be a Wolfe.

Q. *Whether doe all creatures acknowledge the supremacy of the Pope, or not?*

A. Why not, when they thus adulterate the Psalme for their proofe, *God hath put all things vnder his feet*; that is, say they, vnder the Pope: Sheepe, that is, Christians; Oxen, that is, Iewes and Heretickes; the beasts of the field, those are Pagans; the fishes of the Sea, those are the soules in Purgatory; the fowles of the ayre, those the soules of the Blessed, rather of good and bad Angels.

Q. *Wherefore on the top of Church steeples is the Cocke set vpon the Crosse, of a long continuance?*

A. The flocke of Iesuites will answer you for, For instruction: that whilst aloft we behold the Crosse, and the Cocke standing thereon, wee may remember our sins, and with *Peter* seeke and obtaine mercy; as though without this dumbe Cocke, which many will not hearken to vntill hee crow, the Scriptures were not a sufficient larum, which speake daily to vs in the voyce of the Prophets and Apostles, The

night is past, and the day is come, let vs rise from the sleepe of sinne, that wee may embrace the light of Christ.

Another of the Pope.

As the Diuell offered Christ all the Kingdomes of the world for a little worship, so the Pope offers with as much interest heauen. according to the Verse;

Promittit Christo, nec habet munera dæmon,
Ridiculum est, cælum, sic dare Papa potest.

Q. *Whether (according as it is coniectured) is the number of Angels or men the greater?*

A. Many thinke that the number of Angels, to which multitude all man-kind is compared to one sheepe, which the true Shepheard leauing 99. vpon the hills came to seeke this one going astray; by which they inferre that there is so many more Angels then men, by so much as 99. sheepe that stayed exceed the number of that one that went astray.

Q. *Why was man the last worke of God in Creation?*

A. Because according to his wisedome hee began his workes vpon the lowest and inferiour creatures, and so hee ascended with his time to the more eminent and nobler: for first he made things without life, as the first

first matter, the heauens and the earth, and the like; after that, hearbes, plants, and trees, which haue a vegitatiue life onely; after, beastes, birds, fishes, and such other which haue a sensitiue life, and therefore it is no maruell that the God of order obseruing this order, that man the most perfect creature, excelling all other both in body and minde, was his last and best workmanship, hauing an essence, and besides an essence a vegitatiue life, and to that a sensitiue, and aboue this an intellectiue, and aboue this and all an apprehensiue sauing Faith, which is the soule of the soule, and the reason of reason; and which being of himselfe the *Microcosme* or epitome of the whole world, it was necessary the whole world should bee made before the epitome thereof could be drawne.

And although as some obiect, that many creatures in many things excell man, as the Elephant more large of body, the Hart more swift of foot, the Bull more strong, the Eagle better sighted, the Dog of better sent, the Daw of longer life, there is yet in man wisedome, by the which hee conuerts all these to his vse and seruice.

Q. *Whether is it better to bee borne of high*

birth onely, or from the meane to be of an ingenuous disposition and learned education?

A. *Quem genus est genius, pariter virtutis & artis*

Nobilitat, vere nobilis ille vir est.

Sed:

Qui virtutis egens tantum sua stemmata iactat

Mobilis ille magis, nobilis ille minus,

Nobilis arte mihi est pluris quē nobilis ortu.

Englished.

To be of high birth, and of worthy fame,
A double honour doth o're-guild that name.
But who hath onely title without worth,
Hath crackt Fames trumpet that should set it forth.
But who hath Wisedomes riches, Vertues store,
Let his descent bee meane, his worth's the more.

Argus, King of *Peloponensis*, for his singular wisedome and circumspection, was feined by the Poets to haue had 100. eyes, *Briarius* for his dexterity and proweſſe, 100 hands; so it was said of *Bermigarius*, that he knew all that was knowable; of *Hippius Elens*, that he was wont to glory that there was no Art that he was ignorant of, were it liberall

liberall or mechanicall, insomuch that the Ring that he wore on his finger, the cloathes that hee put on his backe, were all of his owne making: but yet for all this, he is the wiseman that learnes from euery man, he is the strong man that rules his owne affections, the rich man that reioyceth in his owne portion, worthy of honour that honoureth others.

Q. *One came to demand of* Eucritus *the wise Philosopher, whether hee had rather be* Crœsus *or* Socrates; *and what was his answer?*

A. Quoth he, *Crœsus* whilst I liue, but *Socrates* when I die.

Q. *Whether doe more soules get to heauen out of Church-yards, or from the gibbet?*

A. From the gibbet certainly, as the good Theefe from the Crosse, and no doubt many others; but from the Church-yards none, there carcasses lye buried, but the soules before are fled.

Q. *What is the best present cordiall to sweeten the future pill of death?*

A. Preparation and dedication, whence ensues mittigation; to which purpose saith *Seneca*, doe that which must be done whilst thou art strong, whilst thou art wise, whilst thou art thine, expect not future time, but

embrace

embrace the preſent, for that which is to come is not yet time, and when it ſhall be, peraduenture it ſhall not be to thee.

And yet further to prepare vs, which for the moſt part diſprepares the world, ſince we ſlip not ſuddenly into the graue but by degrees, we thinke like the foole that gazed at the Sunne, we paſſe not though our progreſſe bee neuer ſo ſwift, and therefore a little to forewarne vs, if any caution may enter theſe ſteely times of ſecurity, wee dye daily, and ſome part of our life is continually loſt off, yea, wee decreaſe euen in encreaſing: for firſt we loſe infancy, then childehood, after youth, then middle age, till at laſt Death with theſe harbingers ſeazeth vpon our old age or ſome age. To which purpoſe is here annexed a ſtory of one who had couenanted with Death, that hee at no time ſhould come and take him vnawares without ſufficient warning: but firſt hee ſhould ſend ſome meſſengers afore-hand to ſay hee was comming, to which they were both agreed; vpon which compact this party liued for a long time very careleſſe and ſecure, at laſt Death comes and ſuddenly arreſts him: why, quoth he, thou haſt not performed thy promiſe, and thereupon

began

began to wrangle and complaine of fraud: but Death thus pleaded for himselfe, that he had sent many messengers, for six yeares since, hadst thou not a great Feuer, after that the paine of the stone, cough, and head-ache, and now lastly a Consumption; and what were all these but my messengers? and therefore hauing performed my promise goe with me.

Q. *What thing is that that goeth swiftest of all moouing things, and yet the most apprehensiue of all liuing things, cannot perceiue his instant motion?*

A. The Sunne, which according to Astronomicall coniecture, runnes two hundred seuen and twenty thousand miles in one houre.

Q. *Who are those that are neerest to the Sunne rising, and see first day, and yet themselues are of the colour of the night?*

A. Æthiopians.

Q. *What Bird is the most portendous of death?*

A. The Scrichowle, whose throat pronounceth no vowell, but a kind of groaning note; and which as some say to be heard or seene in the light, or in Cities or Townes, is very ominous, although some haue sleighted

ted the portent of this or any other: as *Mosellanus* the Iew, a wise Captaine, marching on towards the warres, a certaine Prophet bade him stand still, that they might heare the next augury by birds; when hee secretly in contempt thereof sent for a Bow and arrow and kild the bird; which the Prophet noting seriously rebuked him: who thus excused it, quoth he, This was a foolish bird, to foretell the euent of our iourney; and was ignorant of her owne safety, which she sought not to preserue.

With like folly *Hanno* King of *Carthage* caused many birds to betaken, then to bee put forth and taught to sing, *Hanno is a god*: in which ambitious folly hee was deceiued, when he thought that those would not onely continue that note, but instruct all the quiristers of the woods in the same besides; for they neither kept it in themselues, nor taught it vnto others, but fell to their old tunes againe.

Q. *What birds are those that haue two hearts?*

A. To answer with *Theophrastus*, the Partrich is that bird of deceit, for it is the embleme of deceit, as it is in the Psalme, *They haue spoken with a heart and a heart*: and in another place, *Woe to them of a double heart*,

There

There is a place in *Jeremy* which saith, that the Partrich nourisheth what shee brought not forth; vpon which place *Lyra* and other Ecclesiasticall writers comment, that the Partrich steales anothers egges and hatcheth them vp, which after hearing the voyce of their owne damme, forsake the Partrich, and leaue her in her crafty folly.

Further, it is obserued of this bird, that she is full of deceit, euen to deceiue the hunter, and many times therein so speeds, as she preserues her selfe and her young ones; for being found together with them, shee will take her to her feet and runne before them as if she had forgot the vse of her wings, thus training her pursuers after her, whilst her young ones doe escape, and after flyes away: which similitude *Dauid* alleageth of himselfe, hunted by *Saul* like the Partrich vpon the mountaines.

Q. *What birds are those that are called Prophets twice borne?*

A. The Cocke: first an egge from the Hen, after a Cocke from the egge: they foretell seasons and changes of weather, according to the verse:

Some say for euer 'gainst that season comes,
Wherein our Sauiours birth is celebrated,

The

The Bird of dawning singeth all night long,
And then they say no spirit dares walke abroad.
So sacred and so hallowed is that tune.
W. Shaks.

Q. Which are the Schoole-masters of deadliest doctrine?

A. Euill company, to which purpose *Æsop* tells a tale how the Storke being taken amongst other birds thus pleaded for fauour, in regard she was no bird of rapine, but iust, louing, and compassionate to her damme, that she might escape: no, quoth the Fowler, since you are taken in the like snare thou shalt taste of the like fare. Yet a certaine Chyrurgion, as told another, had brought vp a Stare, and taught her to speake Beware of euill company; at last breaking her bonds, soaring amongst a company of her wild fellows, she was taken with the rest in a net, and was with the rest to be kild, but by her oft repeating her note shee escaped with better lucke the Storke,

The vse of both to the Reader.

The Stare escap't that was at point to dye,
Because shee spoke, beware ill company:

But

But the poore Storke being taken in the net,
With all her pleading out shee could not get;
If by ill company thou fall i'th snares,
Feare the Storkes lucke, as well as hope the Stares.

Q. *What creatures are the most vsefull, the most needfull, the most powerfull, either to helpe, or offend man; and which the most sustentine?*

A. Fire and Water, that heat and coole, purge and purifie all things: of which though both bee irresistable in their furie, yet wee conclude, water the more vsefull, the more powerfull, the more vitall, bringing forth, nourishing and preseruing infinit creatures, more, and greater then any other element: when in the fire, nothing doth liue but onely that doubtfull *Salamander*. To which purpose is here annexed a story of a contention that fell betweene two Idolaters, a Persian, & Egyptian, which of their gods were the most powerfull: the Persian said, that his god, which was Fire, did consume or deface all other gods, being for the most part either of gold, siluer, or wood; being both brought together, the Egyptian had bored his wooden god full of holes, filled them with water, and stopped it in with Wax, which when the Persian fiery

ry god drew neere it, the Wax melted, and the water rushed out, and put out the Persian god, to his owne disgrace, and his seruants losse.

Q. *What is that that is the originall of more Creatures of seuerall natures then any other?*

A. The Egge, out of which proceeds birds flying, innumerable creatures swimming in the water, diuersity vpon the Land, as the *Lyzard* and others; in both land and water, as the *Crocodile*; two footed, as the *Henne*; wanting feet, as Serpents; with many feet, as the *Locust*.

Q. *Of the Flye, what bringest thou?*

A. That there is no creature so small nor despicable, in which the power and wisdome of God doth not wonderfully appeare: contemplate the Flye, that little creature, that deceaseth with a fillip: I doe not say, to know where shee is all Winter, but, tell mee whether in her the wisdome of God doth not as much appeare, as in creating of that great body of the Sunne, the life of her, and nourisher of all creatures; obserue with what nimblenesse, by her owne naturall appetite she moueth her little body from place to place, how shee implyeth her many feet: Likewise the Ant, a lesse, a more

slow,

slow, but a wiser creature; in her, her prouidence, her diligence: vouchsafed for their wisdome to bee called a people: how they prouide their meate in Summer; how they worke by Moone-light, fearing weather; how by their diligence flint-stones haue beene worne by their feet; how they bury their dead, and the like, and then say not but they are a noble substance, as the skye, for that is but a simple, this a liuing substance, and therfore by the law of nature, to bee preferred before a more noble, wanting life: one said merrily, hee would not kill a flye, because it might haue a father and mother: I am sure the great God is that little creatures Father, if the Sunne bee her Mother.

Q. *Into how many parts was the world heretofore diuided, and whereupon tooke they their denomination?*

A. Into foure parts, *Asia*, *Europe*, *Affrica*, and *America*: *Asia*, so called of the Daughter of *Ocean* and *Thetis*: or as some say, of *Asia*, the Sonne of *Manes* King of *Lydia*: it is separated from *Europe* by the Riuer *Tanais*, now called *Don*, by the Sea now called *Mare de Zabache*: and by *Pontus Euxinus*, now *Mer major*: and by part of

of the Mediterranean Sea: and from *Africke* by the Riuer of *Nyle*.

Europe, of *Europa*, daughter of *Egenor*, King of *Aginor*, King of *Lybia*: how it is separated from *Asia* is already shewne: and from *Africke* by the mediterranean Sea.

Affricke, which some say is so called of one *Affer*, of the line of *Abraham*: it is separated from *Europe* by the Mediterranian Sea, and from *Asia* by the Riuer of *Nyle*, by whose occasion Geometry was first found out by the Inhabitants of Egypt, in measuring out their ground and metes ouerflowed by the Riuer *Nylus*.

America, or West *India*, so called of *Americius Vespasius*; but first found out by *Christopher Columbus*, of *Genua*, in the yeare of our Lord, 1492. It is in manner of an Iland, round about inuironed with the great Ocean Sea.

Q. *How many were the Monarchies of the world?*

A. Foure, the first of the Assirians, founded by *Ninus*, about the yeare of the world, 2220, when after it had endured the terme 1650. yeares, it was lost by *Astiages*, and conquered by *Cyrus*.

The second Monarchy was of the Persians, founded

founded by *Cyrus*, in the yeare of the world 3425. which after it had indured 191. yeares, was lost by *Darius*, and subdued by *Alexander* the great.

The third Monarchy was of the Grecians, founded by *Alexander* the great, 320. yeares before Christ: after the death of *Alexander*, it was deuided among the Prefects, which in his life time hee had appointed in diuers Countries: by which diuision, *Seleucus* was King of Syria, *Ptolomeus* of Egypt, *Antigonus* of Asia, *Cassander* of Macedonia and Greece: all which Countries were after subdued by the Romans.

The fourth Monarchy was of the Romans, founded by *Iulius Cæsar*, after the building of *Rome*, 706. yeares, and before Christ 47. yeares.

This Monarchy flourished about the space of 470. yeares; after lost and diuided: and about the yeare of our Lord 801. it was restored by *Charles* the great, and by him vnited to the Crowne of *France*, and by his successors translated into *Germany*, where it yet remaineth as a shadow only of the greatnesse of the ancient Romane Empire.

Of

Of the sixe Ages of the World.

The first age from the Creation to the Flood, endured according to the *Hebrewes* 1656. yeares, which agreeth with S. *Hierom*, *Bede*, *Philo*, and the cõmon text of the Bible: the 72. *Interpreters*, and *Eusebius* hold it endured 2242. yeares: S. *Austin* is of opinion, that it endured 2272. From this age we passe further, intending breuity.

The second Age from *Noah* his Flood, till the birth of *Abraham* endured, according to the 72. Interpreters, *Eusebius*, & the greatest part of Writers 942. years; & according to the *Hebrewes* but 292. In this age was builded the Tower of *Babel*: the Empyre of the Assyrians began, and the great Citie of *Ninive* was builded, which contained in circuit three daies journey.

The third Age from *Abraham* to *Dauid* endured by the agreement of all Authors 942. yeares: during this Age was the peregrination of *Abraham*: the beginning of the Amazons: *Sodome* and *Gomorra* destroyed: *Ioseph* sold to the Egyptians: *Moses* passed the red Sea: *Iob* the iust: *Iason* conquered the Golden Fleece: the destruction of *Troy*: the *Latines* began to rule in *Italy*.

The fourth Age from the beginning of the

the raigne of *Dauid*: till the perigrination of the Iewes into *Babylon* endured 485. yeares: during this age, the Empyre of the Assyrians was translated to the *Medes*: *Carthage* was built by *Dido*, and *Rome* by *Romulos*: the destruction of *Hierusalem* by *Nabucodonozor*, and thereupon the captiuity of the Iewes.

The fift Age from the transmigration of *Babylon*, to the comming of Christ, for euer blessed, endured by the agreement of all 589. yeares: during this age, *Cyrus* began the Monarchy of the Persians: the 70. yeare of this age the *Iewes* returned to their Countrey: *Plato*, *Aristotle*, and *Demosthenes* flourished. *Alexander* wonne the Monarchy of the world, and *Cæsar* vsurped the Empire of *Rome*.

The sixt Age began at the birth of our Sauiour Christ, and hath endured to this time, which is 1626. and shall from hence continue to the worlds end.

Of the seuen wise men of Greece, their names, and why they were so called.

When wisdome forsooke the earth, and folly was inuested in the roome thereof, some from small sparks began to assume the name

of

of wise men, and they were Greekes; of which *Bias*, borne in the hauen Towne of *Prieme*, in the Countrie of *Ionia* was one: *Solon*, borne in the Iland of *Salamine*: *Chilo*, borne in *Lacedemonia*: *Cleobulus*, borne at *Lind* in the Ile of *Rhodes*: *Pittacus*, borne at *Mycilene*, in the Ile of *Lesbos*: *Thales*, borne at *Myleto* in Greece: *Periander*, King of *Corinth*. These were the rest of wisemen it should seeme in this scarcity: for when there were many, notice was scarce taken of any, and yet at this day in the plenty of wise men, in the opinions of some truly wise, there is no such store, for say they, it is one thing to speake wisely, another thing to liue wisely, another thing to be accounted a wise man, but the greatest thing to be a wise man, to liue by his full knowledge, to aske counsell in what he doubts, and to line in the practice of what he knowes and learnes.

Of the ten Sibylls.

The first was of *Persia*, called *Samberta*, which among other Propheſies said: *The wombe of the Virgin shall bee the saluation of Gentiles.*

The second was of *Libia*: one of her Propheſies were: *The day shall come that men*

sha

shall see the King of all liuing things.

The third was *Themis*, surnamed *Delphica*, because shee was borne and propheſied at *Delphos*, *A Prophet shall bee borne of a Virgin.*

The fourth was *Cumea*, borne at *Campania* in *Italy*, who propheſied: *That God should bee borne of a Virgin, and conuerse among sinners.*

The fift was the famous *Erithraea*, borne at *Babylon*, who especially propheſied a great part of our Christian religion, in certaine Verſes, recited by *Eusebius*, the firſt letters of euery which Verſe being put together, make theſe words: *Jesus Christ, Sonne of God, Sauiour.* Theſe verſes are tranſlated into Latine by S. *Auguſtine, lib.* 18. 25. of the City of God, where they may be read at large.

The ſixt was called *Samia*, borne in the Ile of *Samos*, which ſaid: *Hee being rich, ſhould be borne of a poore Virgin, the creatures of the earth ſhould adore him and praiſe him for euer.*

The ſeuenth was called *Cumana*, from the name of the place where ſhee propheſied: ſhee Propheſied, *That hee ſhould come from heauen, and raigne here in pouerty.*

The eighth was *Heleſpontica*, borne at

Marmise, in the territory of *Troy*: *A woman shall descend of the Iewes called* Mary, *and of her shall bee borne the Sonne of God, his Kingdome shall remaine for euer.*

The ninth was of *Phrigia*, and propheſied in the Towne of *Ancire*, one of her ſayings were: *The higheſt ſhall come from heauen, and confirme the counſaile in heauen, and a Virgin ſhall bee ſhewed in the vallies of the deſerts.*

The tenth was *Albunea*, ſurnamed *Tiburtina*, becauſe ſhee was borne at *Tyber*, fifteene miles from *Rome*: *The inuiſible Word ſhall be borne of a Virgin, hee ſhall conuerſe among ſinners, and ſhall of them bee diſpiſed.* *Lactantius Firmianus* rehearſeth diuers of their Propheſies. without making any particular mention of them: they are to bee referred ſpecially notwithſtanding as it ſhould ſeeme vnto *Sibylla Samberta*, who wrote 24. books in verſe, chiefly intreating of the comming, miracles, and life of Chriſt, whereunto the ſayings of all the other Sibyles are conformable.

The ten Perſecutions vnder the Romane Emperours.

THE firſt began in the 13. yeare of *Nero*, in ſuch ſort, that Chriſtians were faine

to

to hide themselues in the Caues of the earth.

The second, in the twelfth yeare of *Domitian*, who caused S. *Iohn* the Euangelist to be put in a vessell of burning oyle, whereof hee receiued no hurt.

The third, was in the tenth yeare of the raigne of *Trajan*.

The fourth, began vnder *Marcus Antonius*, and *Aurelius Commodus* Emperours.

The fift, vnder *Seuerus* Emperour.

The sixt, began by the indignation of *Maximinus*, who especially persecuted the Clergy.

The seuenth, began vnder the Emperour *Decius*, and continued cruelly.

The eight, vnder the Emperour *Valerius*.

The ninth, vnder *Aurelianus*.

The tenth, began by the commandement of the Emperours *Diocleſianus* and *Maximianus Herculeus*, this persecution was farre more cruell and generall then any of the rest, insomuch that *Diocleſian* in the East, and *Maximianus* in the West, destroyed all Churches, and tormented the Christians with all strange torments.

The eight times Rome *hath beene taken.*

First, by the *Gaules*, vnder the conduct of Captaine *Brennus*.

2. By *Alaricke* King of *Gothes*.

3. By *Gerserick*, King of *Vandales*.

4. By *Tolita*, King of *Gothes*.

5. By the same *Tollita*, after *Bellizarius* had re-peopled and repaired it, *Bellizarius* more infortunate then *Rome*, the onely man for prowesse in his time, came after to the amazement of greatnesse, by Fortunes wheeling, to stand by the high-way side and beg. *Date obulum Bellizario*, Giue a halfe-penny to *Bellizarius*.

6. By the *Mores* and *Sarasens*, followers of *Mahomet* his law, *Gregory* the 4. Pope.

7. By *Henry* the fourth Emperour of *Germany*. *Gregory* the 7. Pope.

8. *Rome* was lastly taken by *Charles* the last Duke of *Burbon*, who being slaine as he scaled the walls, thereby the Souldiers without a head tooke more aduantage, to destroy the Citie, and commit all kinde of enormities, sauing that they burned not the Churches, though they spoyled and robbed them to the vttermost, most of the Armie being *Germanes* and *Lutheranes*, this hapned to

Rome

Rome in the yeare of our Lord 1527. *Clement* the 7. Pope.

The seuen Saxon Kingdomes that England was once diuided into.

THE first, was the Kingdome of *Kent*, which had his beginning of the Saxon *Hengist*, in the yeare of our Lord 476. and continued 342. yeares.

The second Kingdome was of *Sussex*, or South-Saxons, which began by the Saxon *Ella* in the yeare of our Lord 482. this continued 112. yeares.

The third Kingdome was of *East-angles*, or East-Englishmen, and contained *Northfolke* and *Southfolke*: it was first begun by the Saxon *Vffa*, in the yeare 492. This Kingdome continued 376. yeares, the last King whereof was St. *Edmund*, martyred by the *Danes*.

The fourth, was the Kingdome of West-Saxons, conteyning the West countrey of *England*, and had his beginning from the Saxon *Cerdicus*, in the yeare 522. and continued 378. yeares: The Kings of this countrey subdued at length all the other sixe Kingdomes, making all the South part of this Iland one Monarchy.

The fift was the Kingdome of Northumberland, contayning the Countreys betwixt *Humber* and *Scotland*, and had his beginning of the Saxon *Ida*, in the yeare of our Lord 547. This continued the terme of 409 yeares, firſt vnder the Saxons, and then vnder the *Danes*.

The ſixt Kingdome was of the Eaſt-Saxons, or *Eſſex*, which began by the Saxon *Sebert*, in the yeare 614. and continued till the eight yeare of *Edward* the Elder, 293. yeares.

The ſeuenth Kingdome was of *Mercia*, containing Huntingtonſhire, Hertfordſhire, Gloceſterſhire, and others, and was the greateſt of all the other, taking his beginning of the Saxon *Penda*, in the yeare 626. and continued from *Penda*, till that *Edward* the elder chaſed out the *Danes*, about 280. yeares.

Theſe ſeuen Kingdomes of the *Saxons*, beſides that of *Wales* and *Scotland*, were all contayned at once in this Iland of *Britaine*, and continued a long ſpace.

Of the fortunate Ilands.

Where the Ayre is of that ſingular temperature, the Earth of that fruitfulneſſe, that the

the Husband-men haue their Harueſt in March and Aprill. Here all good things doe abound, plenty of fruites, plenty of Grapes, the Woods and Hedges bringing forth excellent Apples of their owne accord. There the Graſſe mowed down, in fiue dayes ſpace will grow vp to the length of a Cubit. At Chriſtmaſſe they haue Summer, and all fruits ripe. The earth yeelds her fruits fiue or ſixe times a yeare. In their ſowing, euery two graines bring forth a thouſand.

Q. *Whether are there ſtones ingendred in any place then in the earth?*

A. There are, and firſt, the thunder-ſtone in the ayre ingendred out of a cold and drie ſubſtance, diuers pretious ſtones breeding in diuers creatures; beſides, (as *Eraſmus* writes) a ſtone which ingenders in the body of man, which ſtone may no leſſe inſtruct vs of mortalitie and death, then thoſe ſtones in times paſt which were vſually brought to the Emperour at his Coronation, by the makers of Tombes, that hee might chooſe and direct of what ſort of Marble, or other ſtone, his ſhould be made of.

Ad lectorem: ad meipsum.

Rumpe mei Lapidem cordis Seruator Jesu,
Vt mollita pio viscera melle fluant.

Q. What was the punishment in ancient time for slaues, before Gallyes were.

A. Condemned to the Mill, and those that thus performed the labour of the Horse, or the winde, had a large fillet put about their neckes, that they might not put their hands to their mouthes to eate either the meale or the corne, so that what the *Jewes* were forbid to doe to the Oxe, these did to men. This is more largely commented vpon by *Thomas Aquinas*, of whom it was said being a boy, he was called for his silence amongst other Schollers, the mute Oxe, but his Master *Albertus Magnus* perceiuing his studious disposition and sharpnesse of wit, sayd, This Oxe, if he begin to Low, will fill all the world with his Lowing.

It is said further of him, that his Master *Albertus* hauing made the statuary of a man, such art was vsed in the resemblance, that with wheeles and engins so cunningly couched and hid therein, it not onely moued the foot, but the tongue and eyes, and spake some words very distinctly. This Statuarie hee conuayed into his Chamber, his

Scholler

Scholler *Aquinas* being busie at his Booke, from whence it went into his Study and spake, he stroke into a great astonishment, rushes vpon it, throwes it downe and breaks it. Oh (quoth *Albertus*) thou hast at an instant destroyed my thirty yeares recreation.

Q. *Are the Starres liuing creatures or not?*

A. They are not, though there are some that affirme the contrary of the Sun, and the Moone, and some Stars, which they say are animate, and the reason is, because they are commanded to run their course. And in *Jeremy*, the Sun is named the Queene of Heauer: and some auerre from the testimony of *Iob*, where he saith, The Starres were not pure in his sight, that therefore they are reasonable creatures, and capeable of vertue and vice.

Q. *How is the Pope compared to the Sunne?*

A. Of late times it is said of the Pope, that hee is as the Sunne and the greater light, Kings and Emperours are as the Moone, and the lesser light, and receiue their serenitie from the Sunne.

Q. *What is the difference betweene the visions of the Sunne and the Moone?*

A. Vnder the Sunne is seene continuall day, euery moment heate and pleasure: hee beholds men rising, working, walking,

dining, ſtirring, guilded trees, and flowery meades, and all this by the light of his owne light, whereas on the other ſide the Moone walkes by ſolitary ſhadowes, and comfortleſſe darkneſſe, heares not the ſingers in the woods, ſees not the labourers in the fieldes, peepes in vpon ſleepers and dreamers, ſo that ſhee may thinke all mortalls dead.

Of the Eclipſe of the Moone, and of the Soule.

Vt ſolem tellus lunamque ſtat inter opacem,
Stat peccatum inter meque Deumque meum.

As the Interpoſition of the earth between the Sunne and the Moone, is the Eclipſe of that light, ſo the interpoſition of ſinne betweene GOD and the Soule, is the cauſe of the Eclipſe thereof, and therefore ſaith the Prophet in the conſideration thereof, Thou haſt couered thy ſelfe as with a cloude, ſo that no prayer may approach thy Sanctuary.

To which purpoſe, in alluſion whereof, ſaith an Author, hee that lookes for ſtability in the various change of humane affaires, without Eclipſe or interpoſition, may aſwell expect conſtancie in the Moone, which ſometimes ſeemes full, ſometimes empty: ſometimes

ſometimes not at all, as it did to [illegible] that drinking in the water thought he drunke it vp, becauſe at firſt hee ſaw it the water, and by and by it was gone, being hid vnder a cloud; and which further are illuſtrated in theſe Verſes following.

Luſus fortunæ, variatur imagine Lunæ,
Creſſit, decreſſit, conſtans conſiſtere neſcit.

The wheele of Fortune, and the reſtleſſe Ocean,
Are like the Moone, their miſtriſſe, ſtill in motion.

Q. *What Art is that that makes vſe of the moſt vileſt things in the world?*

A. Phyſicke makes vſe of thoſe things, ſome wonder were created, as of Scorpions, Flyes, Waſpes, Serpents, Toads, and ſuch like, nothing being ſo vile but ſerues for ſome vſe, and many herein effectuall, according to the Poet:

Ther's nought ſo vile that on the earth doth liue,
But to the earth ſome ſpeciall good doth giue.
Nor nought ſo good, but ſtrain'd from that faire vſe.
Reuolts from vertue, ſtumbling on abuſe:
Vertue it ſelfe turnes vice, being miſapplyde,
And vice ſometimes by action dignifide.

Pope *Alexander* the fourth diſputed on a time

dining, [illegible] table, Whether the Common-meade were better to haue many Physicians, ligho bee without : some said, better to bee without, for 600. yeares was *Rome* without, and neuer in better health. But his holinesse affirmed, hee thought otherwise; for, quoth hee, if there were no Physicians, the world would scarce containe her people : A worthy answer of the Pope, for if the Physician kills the body, he the soule.

Pythagoras calleth Physicke, A diuine thing: if it bee so, then I hope it cures the soule, aswell as the body, otherwise the creature is not sound, if hee bee sicke in the nobler part.

Q. *Which is the principall of all diseases?*

A. Some say, the Plague is principall of all diseases, as Warre the head of all calamities; yet gluttony kills more then either the Plague, Famine, or Sword: for, though all loue health, yet most betray it this way, especially those, *quibus cœna pœna, pulpa culpa, spicula pocula, vagina lagina, prælia prandia*: whose fare is their snare, whose healths are their sicknesse, whose warres are their dinners: for more such haue beene hurt by naked and flattering *Venus*, then by armed and irefull *Mars*.

Q. *What*

Q. *What was Theophrastus complaint at his death?*

A. That Crowes, and Dawes, and Harts liued so long, being things of so little worth, and mans life was so short, that hee liued not to attaine the full depth of any knowledge and perfection in this world, as it followeth in this Verse:

Vt sèli desapiat, nulli sua sufficit ætas,
Mors prius à tergo, quam sapiamus adest.

Skill comes so slow, and Death doth so life craue,
That, past the schoole, w'are entred to the graue.

But wee Christians cease that complaint and say, If wee liue but to know God as we should, wee liue long enough, for in the world to come, all fulnesse of knowledge shall be made manifest vnto vs.

Q. *A certaine Hermit learned three leaues, and What were they?*

A. The Redde, the White, and the Black: the blacke was his perpetuall meditation of Death; the redde, the vertue of Christs passion; and the white, Blessed life.

Seneca saith, hee learned two leaues: Before Age to liue well; in age to dye well: in this early wisdome so to prepare, that after-

after griefe may not ſeaze vpon paſſed ioy.

Q. *Of old men, and Why they are called twiſe children?*

A. Not ſo much for the weakneſſe of their age, as for their reſemblance otherwiſe; for firſt their hayre turnes white, as moſt childrens are in their infancie: next, they haue baldneſſe or ſcarcitie of hayre: thirdly, want of teeth: fourthly, weakeneſſe, lightneſſe of minde, and childiſhneſſe of manners; and then delight they in the company of children, as if they would call them fellowes; and therefore ſaith one: Old men that carry their legges in their hands ſhould ſmell of honeſty.

Certaine old men rebuked and threatned diuers young men, for ſome miſdemeanour towards them as they paſſed by them in a Church-yard: quoth one of the young men, It makes you the more bold, becauſe you are ſo neere your houſes, meaning their graues.

One ſaid, I feare not old age becauſe I haue nothing to accuſe mee in it.

Another ſaith: I feare old age becauſe it comes not alone.

Quid Puer, quid Senex?

Take away the firſt letters from *Puer*, for a Boy,

a Boy, and there remaines *Ver*, which signifies the Spring.

Take the two first letters from *Senex*, for an olde man, and there remaines *Nex*, which signifieth Death: and thus are both their Natures expressed in both their Names. *VER. NEX.*

Q. *Some Ancients were wont to sweare by the number of foure, and what was the reason of that?*

A. Because no number seemed to bee more perfect then this: first, for because there are foure elements, Fire, Ayre, Water, Earth: foure seasons of the yeare, Spring, Summer, Autumne, Winter: foure qualities of all things, hot, cold, moist, and drie: foure parts of the heauens, East, West, South, and North, &c.

Of Monkes.

If *Monachus* for a Monke, signifieth alone, how are they so many? If so many, how are they alone: according to the verse before Englished:

Si Monachi, cur tot? Si tot, iam quomodo soli?

Of whom thus S. *Bernard* speakes further: *Hypocritæ Monachi volunt humiles esse sine despectu, pauperis sine defectu, possessores, sine labore, Martyres sine dolore*: These hypocriti-

hypocriticall Monkes would bee humbled without reſpect, poore without want, poſſeſſors without labour, Martyrs without paine.

Q. *Wherefore doe the Iewes weare the fourth vowell O vpon their breaſts?*

A. One anſwered thus pleaſantly, becauſe it is a letter of griefe for their ſinne, in reiecting and crucifying our Sauiour Chriſt. Others, becauſe it is a cypher, and like themſelues, of no value or knowledge: Or elſe, becauſe they liuing by vſury, this cypher, though it be nothing of it ſelfe, yet it helpes to increaſe the ſumme.

Some compare the Letters to men ſitting at a feaſt, the Vowells to learned and graue men that ſpeake with full ſound: halfe vowells, to women and young men that ſometimes ſpeake, and then modeſtly: the mutes to boyes and children, that heare others, ſpeake little themſelues, but learne.

Q. *Which is the moſt vnneceſſary letter in the rowe?*

A. K, becauſe C, is of the ſame ſound.

Q. *What letters doth God moſt puniſh vs withall.*

A. F, P, P: *fames, peſtis, prælium:* hunger, peſtilence, and warre.

Q. *What*

Q. *What two monosyllables are those that trouble the whole World?*

A. *Est, & non est:* It is, and it is not: the beginning and progression of euery contention and controuersie.

Q. *What letters be those that be full voyces, and present the knowledge of things?*

A. The Hebrew, where *Aleph* signifieth discipline; *Beth* a house; *Gimel* fulnesse of voyce; *Daleth* bookes: And so there are some that from the fulnesse of the Hebrew letters, doe demonstrate the whole History of Christs birth, passion, and resurrection.

Q. *What one Verse is that that containeth in it the whole Alphabet?*

A. *Gaza frequens, lybicos duxit Carthago triumphos.*

So this verse containes almost all parts of speech in Grammer:

Verbum dans mihi Christe tuum, non das mihi verba.

Such comfort to my heart, O Christ,
thy Word to mee affords,
That it is more then if the world
should bring me all her words.

Q. *What language would Children speake if they were not taught?*

A. Quintilian tells of a King, that for con-

conclusion caused certaine children to bee brought vp in a Wood, by one that was dumbe, which in the end did pronounce some vnperfect sound, which could not bee made a speech: Like to that is the Iesuits report of King *Magor*, that caused thirtie Infants to bee shut vp in a solitary place, where though they were attended vpon with all necessaries, yet they should neuer heare voyce, to the end, the King might trie what language they would speake, because of that countries religion he would be of: but the King lost his ayme, for none of them spake distinctly any Language; and so the King is still of no Religion.

Bellum Grammaticale.

There is a warre in words, as there is in Grammer, the Schoole-mistris of words: where the Verbe challengeth the worthiest part to her selfe, for which hee alledgeth many reasons: the Noune resisteth them, and saith without her no speech can stand, as in this example following, where is a diuers signification in neerenesse of words,

Claua ferit, Clauus firmat, Clauisq; recludit,
Club strikes, Nayle fastens, Key shuts.
Parere vult mulier, sed non parère marito.

A wo-

A woman will bring forth, but not obey her husband.

Tange Lyram digitis, Lyram fac arator in agris.

Sulcus agri Lira eſt, dat Lyra tactu ſonum.

And in this laſt there is *Lyra* for the Harpe, and *Lira* for a Furrow; the one for the ground, the other for the ſound.

There is alſo, as is there Myſtery in words, many myſteries in writing; the Iuyce of an Onyon will not be read vnleſſe you dry the Paper: Some other cannot be read vnleſſe the Paper bee wet. Some write placing D. for A, and A, for D, and ſo of the reſt; a ſecret kinde.

Q. *Who were the beſt Orators, and what is the chiefeſt vſe of Oratory?*

A. *Tully*, and *Demoſthenes*; *Tully* was admired more for his tongue then for his heart: *Ariſtotle* more for his heart then his tongue: *Plato* for both. It is ſaid of *Tully*, that he had none like him: of *Demoſthenes*, that hee had few. And for Oratory: as wit is the ornament of man, ſo eloquence is the ornament of wit, which doth no way ſo much become it ſelfe, as diſplaying the power thereof in perſwading to truth, and diſſwading from falſhood, with that violence forcing

forcing to the end the hardest heart, as the Axe falleth vpon the Adamant.

Q. *What is the difference betweene Logicke and Rhethoricke.*

A. Rhethoricke discloseth the hidden Sayles of speech, Logicke forceth it forward with Oares. *Cleanthes* being asked the difference betweene Rhethoricke and Logicke, first he clucht his fist, and then hee shewed it open.

It is said of *Crysippus*, that he was so bent to his acute Logicall positions, that he would haue famished at his table; if his maide *Melissa* had not put meat into his mouth.

Q. *Some of Ouids friends wisht him to take three verses out of his epistles that they disliked, and what was his answer?*

A. No, quoth he, that face seemes fairest that hath some moale.

Problemata.

Dic mihi quid quæso toto jam regnat in orbo,
Dic tribus hoc verbis litteruliſq; tribus.

Respondeo.

Non verbis tribus sed vna respondeo voce,
Ius *vel transpositis* vis *male literulis.*
Ius *&* vis *apicis, paruo discrimine distans,*
Ius *nunc mundus habet, vim quia semper habet.*

Englished.

Englished.

A Probleme.

What thing is that that doth with most men raigne?
Tell mee but in three words, and make it plaine.

The answer.

I will not take three words, but one to tell;
This right or wrong, that doth in one word dwell,
Three words there are, three letters, and the same
From which the world hath right wrapt in wrongs name.

Lex in the Latine tongue is the feminine gender, in the Greeke the masculine; which is the best as they say; because shee should rule as a man, and not bee ouer-ruled as a woman; and therefore for the euen sway thereof it is called the Kings right hand, because by it Kings raigne, and Kingdomes without it are so farre from flourishing, that they be neerer perishing; for a Kingdome without Iustice, is like a Shippe without a Rudder in the middest of the Sea, and vnder it good men doe according to the lawes, euill men suffer according to the lawes.

Q. *How many are they among all other faculties*

culties that the Whole World is gouerned by?

A. Three: Diuinitie, Law, and Physicke; according to the Verse:

Theologis animam subiecit lapsus Adami,
Et corpus medicis, & bona Iuridicis.

Our soules, our bodies, goods, by *Adams* fall,
Are to Diuines, Physitians, Lawyers thrall.

Q. What is the reason that Truth lasts so long?

A. Because it is the image of God: but another, in consideration of our times, said, because it was so seldome worne: according as these verses seeme to import:

Omnibus rebus iam peractis,
Nulla fides est in factis,
Mel in ore, verba lactis,
Fel in corde, fraus in factis.

Englished.

All things finisht now and ended,
Nothing's spoken that's intended.
Where milke and honey words proceed,
There's gall i'th heart, deceit i'th deed.

Q. Is it all one thing to lye, and to tell a lye?

A. Not, for he which lyes is not deceiued himselfe, but seekes to deceiue another; but hee which tels a lye is deceiued himselfe: there-

therefore a good man must take heed that hee doe not lye, a wise man that hee doe not tell a lye; though most now with *Malchus* seruant haue their right eare cut off that they can heare nothing rightly, nor speake any thing truely, which is a most hatefull vice: but let euery good man say, *Ita me veritas amet, & ego veritatem, tanquam animam meam, quæ est rara auis in terris:* so I loue truth, and truth loue mee, as mine owne soule; though this bee somewhat a rare bird in these times.

Q. *Is faith to bee kept with an enemy?*

A. It is: for we are not so much to consider to whom, as by whom we haue sworne; and therefore hee is found much faithfuller then thou, which beleeuing thee, hauing sworne by the name of God, hath beene deceiued; then thou that by that meanes hast deceiued him, though nothing be now more common then so to deceiue.

The Oath which the ancients swore by, called Ioues Stone.

This oath they held very sacred, for he that swore, was to hold in one hand a stone, and then to pronounce these words: *If knowing I deceiue, Iupiter cast me from my goods, from*

my

my countrey, and from all happinesse, as I cast away this stone.

Q. *From whom for the most part doe wee heare truth?*

A. *Si secritorum seriem vis noscere rerum, Ebrius, insipiens, pueri, dicent tibi verum.*

Expounded.

From childishnesse, from sleepe, from the foolish, from the drunke, from the mad.

Lewis 11. was wont to say, all things were plentie in his Court, but onely truth was scarce. Of which saith *Tully* in the commendation thereof, it hath so much power, that by no deceit, wit or cunning, it can bee ouerthrowne; and although it hath neither patron nor defender, yet it defends it selfe, and is like the blood of the Goat, that will break the very stone to appeare.

Q. *What thing is that which for the most part wants successors?*

A. Vertue and Truth; for though a man may bequeath his goods by testament, yet can he neither vertue nor honesty.

Q. *What is meant by the Riddle in* Virgil, 1. *Dic quibus in terris, &c.*

Englished.

1. Tell me in what part of the earth thou can behold, looking vp, but three yards of heauen? 2. Tell

2. Tell mee in what part of the earth flowers grow inscribed with the names of Kings? &c.

A. Of the first some vnderstand this to bee meant of the diggers in siluer Mynes, out of which if any one look vp from thence he cannot behold aboue three yards of heauen. And for the second, of these flowers it is thought he meant gold and siluer, which being coyned into money, is inscribed with the names of Kings, and the most pretious Roses among men; and yet *Virgil* himselfe then liuing, being asked this question, said, he stucke that crosse in Grammar to torment curious Readers and interpreters.

Golt. *Dictio scripta per* l, *germanica, grata cuique est*

Gott. *Est tamen* l, *dempta vox ea nobilior.*

Gold. This German word with *l* is large of fame,

God. But *l* substracted, the most noble name.

Germani cunctos possunt perferre labores,
Vtinam possent tam bene ferre sitim.

The *Germanes* to all labours them inure,
O that they could but thirst as well endure.

Cleobulus Riddle of the yeare.

There is a Father which hath twice sixe Sonnes, and they haue thirty Daughters apeece party-coloured, hauing one cheeke white and the other black, and they neuer see one anothers face, nor liue aboue 24. houres.

Q. *There is a thing that is neither Fire, nor Moone, nor Starre, and yet with those it shines onely in the night, and what may that bee?*

A. The Glow-worme.

Q. *What is that that stands still on one foot, and with the other walkes round?*

A. A payre of Compasses.

The Crocodiles sillogisme she proposed to the Woman whose childe she had gotten.

If quoth shee thou shalt tell me true what I intend, I will giue thee thy Sonne: quoth shee, That thou wilt not restore him mee; now therefore giue him mee because I haue told true: Why then, quoth shee, if I doe restore him thee thou hast not told true, and therefore I will keepe him.

To which purpose one thus asked his seruant, Art not thou a lyer? tell mee true, but his sophisticall seruant sayd, If I be a lyer, how

how wilt thou that I tell true: If I be a lyer, I will say I am such a one, that thou mayest know me not to be such a one.

Resolue this Riddle.

The *Cretanes* are lyers, saith *Epimenides*, hee himselfe being a *Cretane*, now if the *Cretanes* bee not lyers, *Epimenides* lyed: if the *Cretanes* bee lyers, how did *Epimenides* tell true, he himselfe being a *Cretane?*

I will now put thee some questions to finde an answere for thy selfe, to see if thou canst yet swim without Corke.

Q. Since there is no new thing vnder the Sunne, how comes it that in this old world some say, they haue found out a new.

When St. *Paul* wrote to the *Romanes*, why did he not write to the *Pope?*

Obiurgatory Letters came to *Iehoram* a wicked King, written by *Elias* the Prophet, when *Elias* was translated into Heauen his Father *Iosaphat* liuing, now tell mee when and where these Letters were written, and by whom they were sent? *Paral.* 2. 21.

Q. *How comes it that some blacke stones draw White lines, and White siluer blacke lines?*

Mille Boues pascunt, vitulorum millia centũ
Musca super vitulũ quemlibet vna sedet.

Enlished.

In a faire Meddow fed a thousand Oxen, and one hundred thousand Calues, and vpon euery one of these sate a Fly, now tell me how many legs there were in all.

Two young men carried Egges, and as they trauelled by the way, at last the one said to the other, If thou giue me one of thy Egges, I shall haue as many as thou: to whom the other replied, but if thou giue me one of thine, I shall haue twice as many as thou. Now I would aske, how many did each of these carry?

Tot prior ouatulit quot lustrum continet annus,
Posterior vaga quot sidera mundus habet.

5 7

A certaine Marriner transporting thirty Passengers in a Ship, of which fifteene were Christians, and fifteene Iewes, there arose a great tempest, so that the Ship could not be safe, vnlesse at least halfe of the goods and halfe of the men be throwne ouer-boord to lighten it, and then they began among themselues to debate and agree after what manner this should be done, at last they were content, that the Master should set them

them all in a round circle, beginning where he would, and so euery ninth man should be throwne ouer till 15. were gone, the Master sparing the Christians, so ordered and placed them, that euery ninth man was a Iew; and so the Christians were safe, and all the Iewes lost.

Q. *But how was this done?*

A. First he placed them in this order: 4. Christians, 5. Iewes; 2. Christians, 1. Iew; 3. Christians, 1. Iew; 1. Christian, 2. Iewes; 2. Christians, 3, Iewes; 1. Christian, 2. Iewes; 2. Christians one Iew: and hee began to number from the first of the 4. Christians: as for example.

CCCC.IIII.CC.I.CCC.I.C.II. CC.III. C.II.CC.I.

Q. *What labours of all other are the most grieuous?*

A. *Docentis, Imperantis in bello, Precantis, parturientis.*

Of him that teacheth, of him that commandeth in warre, of him that prayeth, of her that bringeth forth; the vulgar say, the labour of the hand, but the wise say, that of the minde, which not onely wearies the bo-

dy but dryes vp the bones, and haſtens old age and death, whereas the other is healthfull to both. A certaine woman told King *Antigonus* that he was happy, becauſe he was a King: O mother, quoth hee, if thou didſt know the many cares that are worne with this Diadem, thou wouldeſt not take it vp from the durt.

Some ſay the care of the Magiſtrate, although much lies vpon the Churchman, but more vpon the Magiſtrate that hath not onely the care of ſoules, but of bodies and goods, and therefore they are called gods.

For the care and paine in childe-bearing, no man doubts, and experience maketh manifeſt the miſerable mother, to haue anxity and griefe of mind before, in, and after; and the more, that when ſhe hath brought forth, it is the enemy of God, and effect of her ſinne, inſomuch that one woman ſaid ſhee had rather die ten times in the warres, then once to hazard the danger of childe-birth. Thus *Luther* diſtinguiſheth of theſe labours.

Sudor { *Oeconomicus* / *Politicus* / *Eccleſiaſticus* } *eſt* { *magnus*, / *maior*, / *maximus*. }

The

The labour of the	Husband-man	is	Great.
	Magistrate		Greater.
	Minister		Greatest of all.

Yet since the vulgar lightly esteeme this labour of the minde, and thinke much that their labour of body should so farre extend to maintaine the honour and leasure of minde, I will thus propose an example, When Cattell could speake, it is said the Sheep said vnto their Master, wee thinke wee haue hard measure at thy hands, in that thou takest from vs both Wooll, and Cheese, & Lambs, and without allowance from thee, turnest vs to seeke our liuing from the earth, when to thy Dog that yeelds thee none of these comforts thou impartest thy bread from thine owne hand: but then the Dog replyed, All this I haue, and deseruedly, it is to mee due, for I am hee that preserues and keepes you from the theft of man, and from the rapine of the Wolfe: The Sheepe hearing that, was content the Dog should haue a greater allowance.

St. *Martin* seeing a Sheepe new shorne said, this beast hath fulfilled the Commandement, for shee hauing two cotes, hath giuen one to him that wanted.

Of *I: Hus*, and *M: Luther.*

Of *Hus* his aduersaries were wont to say, that hee had the sound of the Goose, but hee Prophesied, that after a 100. yeares a Swan should come, whose shriller note should more tingle their eares and oppose their errors, whose fore-runner hee was; they burned his bones many yeares after, but cannot deface his memoriall, and *Luther* which was this Swan, did accordingly after succeed.

This graue and reuerend man vpon a time reprouing a disordered, lustfull, and irefull liuer, was answered by him, that his exorbitant and irregular life proceeded from the corrupt motions and affections of his heart, which hee had laboured but could not suppresse: No (quoth he) why, though it bee impossible for you to forbid the birds to flye ouer your head, yet notwithstanding you may keepe them from making their nests in the hayre.

Q. *What Creatures are those that excell man in the senses?*

A. The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tasting, the Vultur in smelling, according to this following verse here formerly expounded.

Nos

Nos Aper auditu præcellit, aranea tactu,
Vultur odoratu, linx visu, simia gustu.

Q. When is durt handled by durt?

A. When the Potter worketh his vessell.

Q. What house-hold Creatures are those, which neuer by nature grow gentle to a mans hand, nor neuer by Art?

A. The Fly, the Swallow, and the Mouse.

Q. What Creatures of all other are the most slowest, and most swiftest?

A. The Snaile, and the Eagle, which vpon a contention betweene them whether should come first to a place, three dayes were assigned them, during which time the Eagle trusting to her present swiftnes, loytered and deferred so long to the last, that the Snayle crept there before her. This fable admonisheth continuall progression and study, to bee more effectuall to attaine wisedome, then the seldome hasty snatches of the too confident in his owne abilitie and strength.

Q. What Citie is that that is founded in the waters, compassed in with waters, and hath no other walls but the Sea?

A. Venice, situate in the bosome of the *Adriatick* Sea, which hath continued vnshaken or vnconquered since the first building 1149. yeares, and at this present famous

mous in Buildings, Riches, and gouernment.

Q. *Whereupon did the Auncients name England?*

A. *England ab Angulo,* as being an Argell of the World, ingirdled round about by the Sea, no where imbracing the Continent, hauing within it plenty of all things, and comely personages their possessors, as St. *Gregory* on a time said, seeing certaine English youths at *Rome*, Well may you be called *Angli*, English, *quia vultu nitent vt Angeli*, because their faces shine like Angels.

Q. *What is that that being blinde, it selfe leades the blinde, and beares him that beares it?*

A. A Staffe.

Q. *What is the Proverb of going to Rome?*

A. Hee that goes first to *Rome* sees a bad man; hee that goes the second time, meetes with him; he that goes the third time brings him home: as one said of a lewd woman, hee that lookes vpon her with delight, is in his way to Hell; hee that talkes with her, mends his pace; and hee that inioyes her, is at his iourney's end.

Q. *How should man and woman bee made like in Mariage?*

A. Let

A. Let the man bee inferiour in state and birth, and then mariage makes them equall, shee the better descent and substance, hee in sense and sexe.

Solon the Philosopher said vpon the mariage of his friends daughter, Whosoeuer this way hath got a good sonne in law, hath found a Sonne, or rather better then a Son: but who so hath found an euill one, hath lost a daughter. Likewise, another Philosopher hauing lost his wife, said, O Philosophy, thy precepts are tyrannicall, for thou biddest vs loue, and if wee lose that wee loue, thou biddest vs not grieue.

Q. *By what meanes shall a young Papist Wench bee as it were, but a wife and a widow, and bee sure to keepe fasting dayes and nights enough?*

A. By marying with an old and impotent husband: But the quietest mariage, saith one, is that, when the wife is blinde and the husband deafe.

Q. *Quid facies Veneris faciam cum veneris ante?*

A. *Ne sedeas, sed eas: ne pereas, per eas?*

The conceite of these Verses lies in the Latine words which cannot bee expressed in the English: the question; *What wilt thou doe*

When

when thou commest before the face of Venus? The answer: *I will goe and not stay, lest I perish in that way.*

Q. *What was the saying in ancient time concerning friends?*

A. That it was good to haue friends, but bad to need their helpe; for friendship now a daies depends vpon great fortune and little need: for as the Poet said:

Who ne're wants shall neuer lacke a friend,
And who in want a hollow friend doth try,
Directly seasons him his enemy.

But, say wee, such a one as is only a friend in words, is as bad as him that coynes false money; and therefore:

Fide sed ante vide, qui fidit nec bene vidit
Fallitur: ergo vide ne capiare fide.

He that trusts before he try,
May repent before hee dye.

Socrates being reproued by his wife, for that hee had prepared no better fare for his friends: quoth hee, if they be our friends, they will not care; if they bee not, wee will not care: if they bee good, here is enough; if they be bad, here is too much.

Q. *Why is gold esteemed the most pretious of all mettals?*

A. Not only because it endures the fire, but

but for many other cauſes, pure gold expels poyſon, and therefore it poyſon be put into a cup of gold, there will bee a boyling and ſtruggling ſtrife to expell it: it is reſtoratiue and phyſicall both in body and ſtate, the winde and the calme both of Sea and Land; and the priſe, for which ſo many toyle and fight: and yet is Iron more neceſſary for mans vſe many waies then it. In *Europe*, Iron is eſteemed at a low rate becauſe of the plenty, but in the Indies it hath beene eſteemed dearer then gold, where wee haue ſometimes known fourteene pound of Iron to haue been exchanged for 250. pound of gold; and where this is of no value, their contention is of no force: for, in the Indies, a whole houſhold will liue quietly vnder one roofe together, and that roofe, but of ſome large ſhell; and lighted night and day with the lights of heauen, the Sunne and the Moone, which condemnes our diſcords and couetous diſpoſitions, where we rapine our ſelues to our graues, and then leaue it to our poſterity; according to the Verſe:

Dum potui rapui, rapiatis quando poteſtis.

Q. *Whereof was money at firſt?*

A. At firſt it was Tinne, after Siluer, laſt of all Gold, quite oppoſite to the times and manners,

manners, for they were first golden, after siluer, but now we haue the Tinne and Iron age: and thus is the wine changed with the vessell.

Q. *What gaine is the most lawfull & honest?*

A. Not Vsurie; that like the Viper, eates off the fathers head, that lends, and the mothers bowels that borrowes. The most secure and honest gaine is husbandry: as one thus hath it, to seeke gaine by Wars is wickednesse; by Sea, dangerous; by deceit, sinfull: by husbandry lawfull. For first, if thou respect the health of thy body, which is to bee reckoned among the chiefe goods, no life more wholesome: if frugality, no where more vsefull: if vncorrupted gaine, no where more innocent: if integrity of life, no where lesse tainted.

Q. *Who are those that haue fed others ears with their owne harmes?*

A. Souldiers in the Low-Countries and Germany.

Q. *Who are those that fortune seldome favours?*

A. The ouer timerous man; for, his owne feare presents some difficulty to discourage euen in matters of most easie atchieument: and therefore as the Poet said:

Quisquis

Quisquis apes, undasque timet, spinasq; roseti,
Non mel, non pisces, non feret ille rosas.
Who feares the Bee, the Water, pricke o'th Rose,
Shall haue no Hony, Fish, nor Flowers for's nose.

Or thus:

Who feares a Sentence, or an old mans Saw,
Shall by a painted cloth be kept in awe.

And therefore, *Audaces fortuna iuuat.*

Q. *What is the meaning of these words, when wee say, As safe as a fish?*

A. Because when all other creatures perished in the deluge, the Fishes were onely safe: And of that when wee say, As dumbe as a Fish; because no creature but can make some kinde of noyse or sound, but onely the fish, that is solely mute.

Q. *Is that compact lawfull betweene the liuing, that the first dead should returne to the longer liued, and shew the estate of the other world?*

A. In Poperie it is and hath beene vsuall, for so say they, *Marcellus Ficinus* returned after his death, and shewed where hee had beene, and what hee had seene. But wee are taught otherwise, that we are not to seeke truth from the dead, neither could the Glut-

ton

ton obtaine that *Lazarus* should forewarne his brethren.

Of the six Voyces in Musicke.

Fama latere nequit, micat vt Sol inclita virtus,

Fame and Vertue can bee no more hid then the Sunne.

Q. *Who be those that for the most part sing to them that either sleepe or cry?*

A. Nurses.

Q. *Who is the best Arithmetician of all other?*

A. God, for hee hath made all things in number, weight, and measure: likewise he numbers the Starres, our teares, the hayres of our heads, our dayes, our bones, &c.

Pythagoras opinion of leauing pictures behind men for a memoriall to their posterity, whereof hee saith; the body is but the case of the minde, and hee sees and knowes the least part of man that sees or knowes onely his body, which more cannot bee pictured: therefore saith hee, those that leaue but the picture of the body; leaue but an image of an Image to posterity.

Of the good of learned men.

When the Plague had consumed all Greece, *Hippocrates*, by firing a whole wood, purged

purged the ayre. So *Tully*, by his wisdome rescued *Rome* from the conspiracy of *Cateline*, and therefore was called *Pater Patriæ*; of whom one thus writ:

Defendi, tenui, vetui, face, cade, cruore,
Civit, Dux, Consul, &c. see *Virgil.*

Q. *What two wonderfull men were those, the one whereof was a traueller thorow the Sea, and the other a Waggoner through the ayre?*

A. *Moses* and *Elias.*

Q. *What were the names of these two theeues that were crucified with Christ?*

A. *Dismas* and *Gesmas*, as some Authors doe auerre, *Dismas* the happy, and *Gesmas* the wretched, according to the verse:

Gesmas damnatur, Dismas ad astra leuatur.

Englished.

Dismas the happy to repent though late,
For though at last his sorrow yet was true:
Gesmas that dide in his most wretched state,
Was the vnhappy that no mercy knew.

Q. *What foure things are those that ouercome one another.*

A. 1. Death ouercomes man.
2. Fame ouercomes Death.
3. Time ouercomes Fame.
4. Eternity ouercomes time.

Q. 3. Oc-

Q. 3. *Occasions many times moue debate, and What are they.*

A. 1. To talke to him that is angry.

2. To send him of an errand that is weary.

3. To wake a man out of his sleepe.

Q. *Three things should be alwaies at home, and What are they.*

A. The Henrooſt, the Cat, and a Beautifull wife.

Q. *How many things are required in a Woman to be perfectly beautifull.*

A. It is said that all the beauties in the world serue to make vp but one perfect beautie, where one brings a good cheeke, another a handsome nose, the third a faire fore-head, one is wise till shee speakes, another handsome till shee goes, a third pretty till she laughs, one hath a slender body, another a pleasant speech, and some other a comely gate, all which must concurre to make vp one absolute beauty.

Some other there are that say that a Woman to be perfectly beautifull, should haue all these indowments and oppositions, that is to say, 3. Hard, 3. Soft, 3. Short, 3. Long, 3. Blacke, 3. White. 3. Hard, her breasts and Buttocks, 3. Soft, her two hands and her belly; 3. Short, her nose and her two feet; 3. long

3. Long, her fingers and her side. 3. Blacke, her eyes and her hayre; 3. Red, her cheekes and her lips; 3. White, her thighes and her necke.

All these faire letters in one golden booke,
What Cynick might be blam'd to vnclaspe and looke.

But now for the most part in steed
of all, or many times any.

White tyres and Clothes our iudgements bribed bee,
And woman is least part of what wee see.

Q. The old saying is, a good Horse should haue 15. properties from other creatures, and what are they?

A. 3. Of a Man; 3. of a Woman; 3. of a Foxe; 3. Of a Hare, and 3. of an Asse.

3. Of a man, that is bold, proud, and Hardy.

3. Of a Woman, faire brested, faire hayre, easie to leape vpon.

3. Of a Hare, a great eye, a swift foot, and a drye head.

3. Of an Asse, a bigge chine, a flat legg, and a good hoofe.

3. Of a Fox, a fayre Tayle, short eares, and a good Trott.

Q. What

Q. *What three properties are principally required in a good Inkeeper?*

A. 1, To be as patient as *Iob*, 2. to be as prouident as *Philemon*, 3. as merry as *Hector*.

Wisely liberall, and cheerefully frugall, sometimes to impart to his friends; for as one writes:

Two dishes well dressed, and welcome withall,
Both pleaseth thy guests, and becommeth thy Hall.

And as another saith:

Dat bene, dat multum, qui dat cum munere vultum.

Who kindely doth small gifts bestow,
Out peyseth great with churlish shew.

Q. *Wherefore hath it auntiently beene accounted good lucke if a Wolfe crosse our way, but ill lucke if a Hare crosse it.*

A. Our Ancestors in times past, as they were merry conceited, so were they witty; and thence it grew, that they held it good lucke if a Wolfe croft the way, and was gone without any more danger or trouble, but ill lucke if a Hare croft and escaped them, that they had not taken her.

Q. *What three Churches are those that haue*

haue their seuerall prerogatiues before any other in this Land?

A. Pauls, Westminster, and *Salisbury*; *Pauls* for her Antiquity, spaciousnesse, and strength, *Westminster* for Curiosity and Workmanship, being 52. yeares in building, as it is afore recited. *Salisbury* for variety of Pillars, Windowes and Gates. Secondly, *Pauls* for the continuall society of the liuing, *Westminster* for her Royall Sepulture of the dead, *SALISBVRY* for her trypartite Calculation of the yeare, hauing in it as many Windowes, Pillars and Gates, as there are dayes, houres, and Moneths in the yeare, of which a famous Antiquary thus writeth:

Wonders to tell how many dayes,
In one whole yeare there beene:
So many Windowes in one Church
Men say are to be seene.
So many Pillars cast by Art,
Of Marble there appeare;
As there be houres in iust account,
Throughout a complete yeare:
So many Gates doe entry giue,
As moneths one yeare doe make,
A thing well knowne for truth,
Though most it for a fable take.

Vnto

Vnto which may likewise as a fourth bee added though inferiour to the rest, for spatiousnesse and bulke, yet famous for the roundnesse, neatnesse, and Monument therein preserued, of which it is thus deliuered, *Heraclitus* Patriarch of *Ierusalem* Consecrated a Church for Knights Templers, so called at the first institution, about the yeare of our Lord, 1113.

And at that time they dwelt in a part of the Temple hard by the Sepulchre, whereof they were so named: and vowed to defend the Christian Religion, and the holy Land, and Pilgrims going to visite the Lords Sepulchre against Turkes and Infidells, some of their Images are to bee seene with their legs acrosse, for so they were laid buried in that age, that had taken vp the Crosse (as they termed it to serue in the Holy Land, amongst whom was *William Marshall* the elder, a most powerfull man in his time, *William* and *Gilbert* his Sonnes Marshalls of *England*, and Earles of *Penbrooke*, vpon *William* the elder his Tombe some yeares since was read in the vpper part *Comes Pembrochia*, and on his side this verse:

Miles eram martis,
Mars multos vicerit armis.

In

In processe of time when with insatiable greedinesse, they had hoorded vp great wealth, by withdrawing Tythes from the Church, appropriating spirituall liuings to themselues and other bad meanes, their riches turned to their ruine, for they fell at variance with other religious orders reiecting their obedience to the Patriarch, procured enuy of the common sort, and in the yeare 1312. this order was condemned of impiety, and by the Popes authority vtterly abolished, and the possessions assigned to the hospitalier Knights of Saint *Iohns of Ierusalem*.

It is apparent out of ancient Records, that this place after the expulsion of the templers, was the seate and habitation of *Thomas* Earle of *Lancaster*, and of Sir *Hugh Spencer*, K. *Edward* the seconds Minion, afterward of Sir *Aymer de Valence* Earle of *Pembrooke*, and in the end turned into two Colledges or Innes of Courts, & so much of the Temples, the antiquity thereof and the Monuments therein.

Grayes-Inne is so called, because it was anciently the dwelling house of the Lord *Gray* of *Wilton*; *Lincolnes Inne* of the Earles of *Lincolne*.

Q. *What three Riuers are these that haue*

the

the precedency before others.

A. Thames, Seuerne, and *Trent*; *Thames* renowned for the ſtately buildings ſhee paſſeth by, and for Swans, and Ships that ſhee beareth; *Seuerne* for her ſwiftneſſe and beautifull ſhores; *Trent* for her variety of floods and Fiſh, which ſome thinke to bee ſo called of *Trent* a French word, which ſignifieth 30. becauſe it is ſaid ſhee beareth 30, ſeuerall ſorts of fiſh, and thirty Riuers fall into her flood.

Q. *What Forreſt was that which was erected out of the ruines of moſt Churches, Townes and Villages, of any other in this Kingdome?*

A. New-Forreſt in Hampſhire, which *William* the Conquerour to erect, pulled downe 36. Churches, all the Townes and Villages and houſes farre and neere, and brought all within 30. miles compaſſe to a Forreſt for wilde beaſts, for which heynous offence the judgement of God ſoone ouertooke his poſterity, for *William Rufus* his ſecond Sonne, King of *England* in this Forreſt was ſhot thorow as he was Hunting, by *Walter Terrill,* ſhooting at a Hart, and ſo died, one of his other was blaſted with a peſtilent ayre, his Grand-childe purſuing his chaſe

chase was there hanged amongst bowes, and so ended his life; and thus much of this large Forrest in this short discourse, for example and History.

And now as at English feasts so I regreet,
Matter more light to make the end more sweet.

The Proposition and resolution of the Garland.

BEt Wixt two Sutors sat a Lady fayre,
Vpon her head a Garland shee did weare:
And of th'inamoured two, the first alone,
A garland wore like her; the other none,
From her own head she took the wreath she wore
And on him plac't it that had none before.
And then these Lovers browes were both about
Beset with Garlands: and shee sat without,
Beholding then these rivalls, on each side
Of her thus plac't, and deck't in all their pride.
She from the first mans head the wreath she had,
Tooke off, & therewith her own browes she clad:
And now this Lady and the second were
In Garlands deck't, and the first man sat bare.
Now which did she love best, of him or whom
She gave, or him shee tooke the Garland from?

Replie.

IN my conceit, she him would soonest have,
From whom she tooke; not him to whom shee gave.

For, to be seene, diuers respects may moue,
But, to receiue, none should perswade but loue.
She grac't him much, on whom her wreath she
plac't.
But him whose wreath she wore, she much more
grac't.
For, where she giues, she there a seruant makes,
But makes her selfe a seruant where she takes:
Then where she takes she honours most, & where
She doth most honour, shee most loue doth beare.

NOT borne, NOT dead, NOT christned, NOT begot.
LOE, here she lies, that was, & that was not.
She dide, was born, begot, baptiz'd; & more,
Was in her life not honest, not a whore.
Reader, behold a wonder rarely wrought,
Which whilst thou seem'st to reade, thou readest not.

Vpon the Popes mending of the EPHEMERIDES.

Iam diu Ephimerides, correxit Papa, ne fundam
Doctrinam & vitam vt corrigat, ecquis erit.

Q. To whom are blowes most due?
A. *Vnx, Asinus, Campana, piger sine verbera cessans.*

Hac dura, hic tardus, hac tacit, ille iacit;
Sed simul vt ferri plagam sensere, vel vlmi,
Hac cadit, hic pergit, hac sonat, ille studet.

Englished.

Englished.

The Nut, Asse, Bell, and slothfull Hinde;
Hard, slow, still, sluggish lie:
But when their seuerall stripes they finde,
They fall, crawle, call, & learn, to forth hereby.

Orthus.

The Nut falls downe, the Asse creepes on,
The Bell full lowd doth crye:
The sloathfull learnes, and seuerall stripes
Makes each their vertues trye.

Vir, *Si caput accipias, summo cũ ventre vigebit*
Tus, *Sunt pedes imo cũ ventre, & ferniet aris,*
Vietus *Imo conficiet mortem, sine ventre bibenti.*
Vis, *Dexter pes capiti si jungitur, opprimit hostes,*
Rus, *Cum pedibus ventrem ferro prosciudit arator,*
Virtus, *Si capias totũ, Laudẽ mortalibus affert.*

The Epitaph of a Bigger.

Nulla mihi vitæ domus, at nunc certa sepulto est
Vita pauperias, Mors mihi diuitiæ,
Vita mihi exilium, requies est certa sepulchrũ,
Viuus eram nudus, mortuus ecce tegor.

Englished.

No house I liuing found, but dead a graue,
And in that as much roome as rich men haue
My life was banishment, in death here raked
I'me cloath'd and couered that in life went naked.

Est quadam scribendi notis bis quatuor arbor,
Simposijs aptas ferre sueta nuces.
Vnde notas si tres postremas demoseris inter
Mille alias vnum vix reperisse queas.

A tree there is, eight letters doth expresse
The name and nature; but three last being gone,
It signifies a thing you well may guesse,
So rare, that in a thousand scarce ther's one.

It is said of *Castanea* for a Chest-nut, take away the three last letters, and it it *Casta*, Chast: a thing so rare, as saith one: If dreams and wishes had been true, since Popery, there had bin scarce a maid found to make a Nun.

Quidnam illud.

Materia infelix, detracta cadauere forma
Tam varia, vt nec ego me mihi nosse queam.
Haud melius fatum, nam pendeo more latronis,
Ingenium sic me furis habere putant.
Si dederis, seruo, seruatum reddo petenti,
Non nisi at auriculis tracta referre velo.

Englished.

Vnhappy matter from a carkasse dead,
I first was stript from it that had me bred,
Vnto no better fate, but to betray,
And bound a prisoner that I cannot stay,
Cut was I to be hang'd downe to the knee,
But some are better hang'd for cutting me.

What's

What's giuen I safely keep, and back restore.
But first I me pull'd by th'eares to ope my doore. *A Purse.*

Some short Discourses, and Slaytes.

Two Cardinalls, familiar acquaintances, came to a conceited Painters shop in Venice, to behold the pictures of St. *Peter* and *Paul*, and in the way of merriment they told him he had made their faces too red: O, quoth he, that was my chiefe care, and such they are in heauen, blushing to see how and by what men this Church is now gouerned, and by their pretended successors.

A certaine Heathen King drawne by a reuerend Bishop to Christianity, and to bee baptized, and hauing put one foot into the water and about to set in the other, he drew it backe, and first asked where hee thought the greatest part of his Ancestors were, and hearing the greatest part to bee in hell, hee plucks backe his foot and said, It was more fit to follow the greater number then the lesse, and so would goe no further therein, and within three dayes after dyed.

Alexander the Great bid a Philosopher whom he loued, aske what he would of him and he would giue it; he asked immortality; (quoth he) How can I being a mortall man

giue thee that? Why then (quoth he) if thou acknowledge thy selfe so, why dost thou not rest in thine owne Kingdome, but sets all the world against thee, and thy selfe against all the world, as if thou shouldest neuer dye.

Alethe, the mother of St. *Bernard*, dreamed that she saw a white whelpe in her belly, and heard him barking; which after being expounded, from thence was prophesied, that she should be the mother of such a whelpe which should bee a keeper of the house of God, and a great barker against his enemies; which afterwards was totally verified.

One told King *Alphonsus* that hee dreamed hee would giue him a bagge of gold; But (quoth the King) you are no good Christian if you hold dreames to be true.

One came to a tradesman in the seeming habit of a Scholler, and desired something to support his necessity: who demanded of him first what he had beene, and what hee now profest: (quoth he) I haue beene a traueller, am a Scholler, and profesle the seuen liberall Sciences. Now out vpon it (quoth hee) that ere thou saidst it, and begge with thy seuen Arts, when I that haue 7. children, besides a wife more then 7. more, with this one mechanicall and illiberall trade liberally main-

taine

taine all these, away then with all thy skills, and learne this one of me to keepe thee from the gallowes, begging, or the stockes.

One cut deepe into the head in a foolish fray, came to a Chirurgion to bee dressed, who searching to see if his braines were not perished, and not easily finding them, O, quoth he, doe you thinke that I haue any braines, that so rashly entred so vnlucky a brawle.

Of the vnhappy Tree.

Panius came weeping to his neighbour *Arnis* and said; my friend, I haue a Fig-tree in my Garden, an vnlucky tree, on which my first wife hanged her selfe, and then my second, and now lastly my third: quoth *Arnis*, I wonder how thou hast found teares for so many mischances, how many crosses hath this tree borne for thee; giue me some of the branches, that I may set them in my garden.

A certaine iealous husband holding his young boy in his armes, fetch a great sigh, quoth his wife, why sigh you husband? because I am doubtfull whether this childe I so loue be mine owne; quoth she, of that I will resolue you presently; so taking the childe in her lap, quoth she, You will grant him to be

mine, which being granted, then quoth shee to put you out of all doubt, here I giue him to you freely from mine owne hands, and so be sure henceforth he is yours.

It is read of the sonne of a certaine Carpenter, that being vnlearned, had notwithstanding carued vpon some of his fathers speares, *Dominabor à mari usque ad mare*, I shall beare rule from sea to sea; a Priest comming by and reading it, and finding the boy vnlearned, perswaded his father to put him to schoole, which he did, and he came afterward to be Pope *Gregory*.

Of Pope Ioane.

Papa pater patrum, peperit papissa papillum,
Successio vbi Papa Papam peperit.

She was after the time of *Charles* the Great, in the yeare from the birth of Christ 854. and she gouerned the Apostolicall state two yeares, and some moneths and dayes: shee held this rule,

Nascitur indigne per quem non nascitur alter,
Indigne viuit per quem non viuit & alter.

A certaine Iew being become a Christian brought to K. *Alphonsus* to sell a picture of St. *Iohn* the Baptist, for the which he asked 50. Duckats; to whom the King answered, thou art too inconsiderate and deere, to aske

so

much for a picture of the seruant, when the master himselfe was sold but for thirtie pence.

Pambus, as *Socrates* reports, comming to *Alexandria*, seeing a woman trimmed vp for the stage, fell a weeping, and being asked by some wherefore hee wept; quoth hee, I weepe, and that for two causes, one, that through this I foresee her destruction; the other, that I my selfe study not so much to please my good God, as this woman to please lewd men.

A certaine maid being vnlawfully solicited by a young man, notwithstanding hee offered her large gifts, she refused both him and them, and yet told him if he would giue her a gift, which was such a one as neither hee himselfe had nor could haue, and yet might giue it vnto her, shee would grant his request: he said he was *Dauus* and not *Oedipus*, and could not interpret that Riddle; which then she thus explaned, quoth shee, Thou being a man neither hast nor canst haue a husband, and yet thou maist giue me a husband by giuing me thy selfe, and so I will giue thee thy request being a wife.

A certaine woman earnestly looking vpon a man, quoth the man, wherefore dee you not

note me so much? quoth she. I being a woman looke vpon thee being a man, out of which I was taken, but looke not thou on mee, but on the earth thy substance and matter.

The woman was made to bee a helper to man, a helper in his labours, a comforter in her selfe and in her children; according to the verse,

Vt tristis sine Sole dies, sine sidere nox est,
Sic tristis sine prole domus, sine coniuge lectus.

Where Sunne doth shine that Hemisphere is light,
Where wife and children, bed and house delight.

A Cardinall on a time for his exceeding pompe and pride was rebuked by the French King and told, that it was not their manner of old so to be: so, quoth the Cardinall, in times past Kings were shepheards, and keepers of cattell.

Socrates meeting with a box of the eare in the market place, quoth hee, This is the griefe that a man knowes not when to come out with his helmet.

The father and his young Sonne riding both vpon a horse, quoth the boy out of his simplicitie and want of roome, Father when you are dead I shall ride here alone.

Vpon

Vpon a time a boy well educated, and of good inclination, hearing an old man rashly sweare, came running to him, and kneeling vpon his knees, intreated him for Gods sake to sweare no more, for it was grieuous crime; the olde man amazed, blusht, and sought to call backe the boy which was going on his wayes, to haue knowne his name, and whence he was, but being gone without reuealing him selfe any further, quoth he, sure thou art no boy, but the Angell of God, which hast giuen mee such wholsome counsell, after this time will I neuer more sweare.

When two pleasant men were disposed to speak strange and vnheard of things (quoth the one of them) I was in a Countrie where I saw a Cabbage of that largenes and bredth that it couered 1500. Horsemen; And I, (quoth the other) saw in another Country a Caldron of that huge bredth that 100. men being working in it, the largenesse was such that one could not heare another knocke: (quoth the first) I wonder what they would doe with such a Caldron; why quoth the second, boyle the Cabbage.

Of the folly and Iests of Schollers.

One meeting a Physitian, prayed him hee would not be angry because hee was not yet sicke.

Another

Another foolish Scholler hearing a Crow would liue a hundred yeares, went and bought one to try the conclusion.

Another wanting money sold his bookes, and then wrote to his father to bee of good cheare, for now he liued by his learning.

Conclusion.

THat this while haue traueld in a taske,
Vnfolding questions that like Riddles maske,
And haue their depth's reueal'd, that secret found,
Which craues more Art to answer then propound.
From Iests and Epigrams haue soar'd to th' Skye,
And joyn'd their lower vse to things more high.
Haue writ of Windes, whose restlesse rage still doubles,
Of Mines and Ports, and Riuers, where it troubles;
In all which hauing past what I intended,
My taske is done, much added, here all ended.

FINIS.

Sun riseth		Sun setteth
6 houre, 0 minutes	♌	6 houre, 0 minutes
5 houre, 38 minutes	♍	6 houre, 22 minutes
5 houre, 16 minutes	♎	6 houre, 44 minutes.

h.	Roman
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Use choice in shunning such meates as ar[illegible] sted, vse choise in taking such meats as are easily sted: purgations, naturall Bathes, and phlebotom[illegible] come: whilst Aprill in greene fields with pleasant [illegible] sings.

i	g	Theodor vir	Gem 15		
ii	a	Marie	Gem 28		
iii	B	Richard bish	Can. 10		First [illegible]
iiii	c	Ambrose	Can. 23		the 4 [illegible]
v	d	Marcian	Leo 5	the ☍ of ♂	2 and [illegible]
vi	e	Sixtus	Leo 17	and ☾.	nutes [illegible]
vii	f	Euphemi	Leo 29		noone,
viii	g	Egisippi	Virg 11		
ix	a	Perpetua	Virg 23		
x	B	7000 virgins	Libr. 5		Full [illegible]
xi	c	Sol in Taurus	Libr. 17		the 1[illegible]
xii	d	Iulius	scor. 1		4 and [illegible]
xiii	e	[illegible]liste	scor. 13	the □ of ♂	aft[illegible]
xiiii	f	Tiburtius	scorp. 26	and ☾.	
xv	g	Oswald	Sa. 9		
xvi	a	Isidore, Fast	sagit. 23		Last [illegible]
xvii	B	Easter day.	Capr 7		the 1[illegible]
xviii	c	Eluthertus	Cap. 21		at 4 [illegible]
xix	d	Alphage ma	Aqu. 6		mi[illegible]
xx	e	Victor.	Aqu. 20		no[illegible]
xxi	f	Simon bysh	Pisc. 5		
xxii	g	Sother	Pisc. 19	the ☌ of ♂	
xxiii	a	S. George	Aries 3	and ☾.	
xxiiii	B	Wilfrid	Aries 17		
xxv	c	Marke Eua	Tau. 1		N[illegible]
xxvi	d	Cletus	Tau. 14		the [illegible]
xxvii	e	Anastasius	Tau. 28		1 [illegible]
xxviii	f	Vitalis	Gem. 10		aft[illegible]
xxix	g	Peter mil.	Gem. 23		
xxx	a	Erkinwald	Can. 5		

THE FOLGER SHAKESPEARE LIBRARY

nack

fo

Be

With briefe Tables of the foure Termes, and their Returnes.

Composed and properly referred to the longitude and latitude of the pole Artick of the Famous Citty of London, and may serue generally for the most part of Great-Britaine.

By *Daniel Browne*, well-willer to the Mathemat.

Astra regunt homines, & regit astra Deus.

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